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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Jan.
Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

RACISM IN CANADA?

"Black people in Canada are suffering from white tokenism. This society is basically racist." This statement was made by Horace Campbell, a Jamaican student at York University. (1)

How racist is Canada? How racist is the evangelical church? This question I discussed with my friend Mr. Bill Solomon, an American negroe presently studying in Toronto. Bill's wife is a nurse from Jamaica and works in a Toronto hospital. Mr. Solomon is also engaged in church work and is in touch with negroes across Canada.

"In Canada today, we still have the chance for change without upheaval and it would be a pity if we failed to seize the moment through timidity or lack of foresight." (2)

Will there be a racial upheaval in Canada? The Black Panther movement is operating in Canada as well as in the U.S.A. Mr. Solomon believes that the influence of the Black Panther movement will increase as the racial problems increase. The white people should not pretend that there is no problem here. As the racial issue increases in the U.S.A. so will the racial issue in Canada increase. Right now the negroes are still scattered but more are getting into Canada from the U.S.A. and the West Indies. With the influx of the negro immigrants the economic factor will enter the race issue. Why do negroes leave the U.S.? First of all, black people leave because of the draft and their militancy. Some whites are also leaving the U.S. because of the race problem. Both the negro and the white bring their racial prejudices with them when they cross the Canadian border.

Is racial discrimination fact or fiction? Mr. Solomon feels that there is a definite, subtle racial prejudice here. It is not something you can pick out. It is hidden below the surface. There is not too much prejudice job wise. However, it is becoming increasingly difficult to rent an apartment. A friend looked for an apartment for Mr. Solomon. He was told "We don't rent to black people." Six or seven years ago this was not heard of. Not only Solomon's friend but the representative of the Human Rights Commission was told the same thing. The race issue is increasingly becoming a problem in Canada. Let us remember that is it a problem of racism rather than "the race problem." (3)

"Just be what you say you are, a Christian: then no one will have to tell you what to do. You'll know." (Thomas Merton).

What is the church doing or going to do about racism? Last year the Canadian Council of Churches made a grant of $10,000. to the National Black Coalition to assist in establishing work programs. Mr. Solomon believes that the Canadian Council made a mistake by designating money. This money donation does not help the negroes. There is actually no officially organized group with a listed membership. There is no information available on projects begun or which are in the planning stage.

The designation of funds can foster the feeling of paternalism towards the negro. Personal involvement is important and takes more fortitude. The Rev. Renforth Bryant, a negro and Executive Assistant of the General Secretary, United Baptist Convention of Atlantic Provinces, asked at the Evangelical Fellowship of Canada "Will negroes be able to have pulpits?" This is an important question. Will evangelical churches be willing to call men into the ministry regardless race or colour?

Or will they limit the work of the Holy Spirit to the white race?

What can evangelicals do for black people? Mr. Solomon suggests the following: First of all, be intelligently informed. Know what the problems are through reading and personal contact. Secondly, treat black people as other people, as real persons. This is the Biblical way. Tom Skinner, the negro evangelist expressed the same idea with the words "Treat me as a human being. Accept me for what I am. Accept or reject me based on my qualifications and not the colour of my skin. Allow me to sit in the classroom with you and learn from the same professor and take the same examination. Then judge me on the basis of what I have done or performed, not on the basis of what I look like. If you want me to work for you, then pay me the wage that everyone else is making for doing that same work. Don't give me a scaled-down salary because of my colour of skin." (4)

How can evangelicals deal with the race issue? Treat others as persons, regardless race or colour, with Christ-like love and concern.

Rev. Johan D. Tangelder.

(1) Time, April 6, 1970.
(2) Contrast (Serving the Black Community Coast to Coast).
(3) cf. John Howard Griffin. The Church and the Black Man.
(4) Tom Skinner. Black and Free, p. 143.

QUALITY OF PUBLIC SCHOOL EDUCATION DIMINISHES

by Keith Knight

The deteriorating quality of secondary school education in the nation's public schools is causing a considerable amount of concern among educators.

A controversy in Metro Toronto schools over teacher working conditions spread throughout Ontario, resulting in a province-wide ban on hiring of teachers until May 5.

The Ontario Secondary School Teachers Federation "pinklisted" the Metro Toronto board of education, urging all Toronto teachers to stop salary negotiations until the issue was settled.

The "pink letter" was concerned about three particular items: the non-negotiability of working conditions (pupil-teacher ratios), the low salary proposal and a merit pay scheme which affected teachers in the northern portion of the city.

A suggested provincial ban on teacher hiring was initiated by the Ontario Secondary Trustees Council, the provincial representative of all school boards, in order that the Toronto negotiations could be resumed.

The teachers federation said that the "pink letter" concerned only Metro Toronto and urged other school boards to begin to hire qualified teachers for the next school term.

Other boards of education, however, urged the teachers federation to lift the pinklisting in order that the ban on hiring would be lifted.

While the individual school bards are not bound by recommendations of their representative, the trustees council, they consider it their moral obligation to ide by their rules.

The results have been chaotic. several cases, the district repntatives of the teachers federon broke off salary negotiats with the boards, resulting in areak-down of their once close rtionship.

some instances, secondary sol teachers took their salary plems into the classroom in or to win the sympathy of studs and, hopefully, parents.

ver 500 teachers in one district iouthern Ontario demonstrated oide of their school board's adnstrative offices, carrying places which called for immediate an on the part of the school tees. The non-violent demonsion requested to alter the bd's decision to consider hiring oeachers.

few days later the same teach and the board of education ned negotiations and came up a suitable settlement within atter of hours.

is year marked the climax to ter salary disputes. It port if nothing else, the seemingldless power of provincial orgations and their lop-sided vs by placing their own ints before the education of t students.

t' try to deal with sin, for yre sure to lose. Deal with C; let him deal with your sid you are sure to win.

Arthur H. Elfstrand.

INDIANS OF NEW OSNABURGH (Ontario) celebrate the opening of a nursing station on their reserve. Leading the dance was Maria Kwandibens wearing an Indian head band and with a pipe firmly clamped between her teeth. (Globe and Mail Photo)

Workers in Russia

by Dr. J. H. DERKSEN

The Soviet Union has too many people at work in its industry and, at the same time, has a labour shortage in its industry. This rather odd situation came about because many people keep on working at places at which they could well be spared if things were otherwise organized. In the opinion of one expert, at least 300,000 workers could be released and start on more useful work elsewhere.

But a simple statement like that tends to camouflage a very real problem. The problem, namely which confronts anyone who tries to handle people as if they were pawns in a game of chess. People, after all, are something more than just labour units. For one thing they have a way of feeling a strong attachment to things like their town or village, to a familiar work environment and to their circle of friends. Such emotional — but very real — ties constitute as many obstacles to moving large groups of workers to another place, however simple it may be to justify the move on rational grounds.

There is no doubt that, in many cases, large groups of people are involved. A recent press report mentioned a Russian plan to reduce the labour force in the iron and steel sector by 14,000, and in the mines even by 140,000. And in the chemical and rubber industries, it was said that, following effective reorganization, 65,000 men could be spared.

Of course, this points to a far from perfect existing organization. The case is illustrated by the situation in a chemical plant, supplied some time ago by some western countries. More than 800 people are working there now, whereas the supplying companies say that the plant can operate with less than 300. Naturally, one example does not prove everything, but this sort of situation fits in very well with the ideas the Russians themselves have about the present position.

One frequent cause of insufficient per-man productivity is easy to trace. Russian plant managers have by now learned the lesson that it is very risky to become too dependent on auxiliary and ancillary factories. Or on factories specialized in the maintenance and repair of machines. We all know that the specialization which is the result of the division of labour leads to greater efficiency, but this advantage is lost completely as soon as the main plant cannot rely on the services of its ancillaries. For that reason, many industrial leaders in the Soviet Union are still holding a lot of work in their own hands which they should farm out to others. It is the kind of evil that will manifest itself wherever the tempo of industrialization is "forced". And the term "concealed unemployment" well describes the resulting situation.

As for solving the labour shortage in certain industrial sectors, are there no other ways of ending it? For instance, by more married women going to work? Well, the statistics on this point are not very encouraging in the Soviet Union. In the Soviet Republic of Russia, 47 per cent of the workers are women already, and among doctors and schoolteachers men even form a minority.

Or, on the longer term — will the growth of the population bring a solution? Here again, the figures clearly point to the negative. Over the years 1960-'68, Russian birth figures went down by a third. In combination with a practically constant death figure, this is bound to result in a declining population growth. In 1960 the growth rate was still almost 18 per thousand but in 1967 it had become less than 10. That is the average figure; in several parts of the Soviet Union it is much lower. Again, in Russia proper, it stands at 6.5 (compared for instance, with 11 in Holland). This low birth figure must be ascribed to a large number of sociological, psychological and religious reasons, too many and too complex to go into on this occasion. But there is one factor which must be stressed here, and that is the fact that almost half the workers in the Soviet Union are women. To working women, having and bringing up a child is much more of a problem than to women who consider the running of their homes and the care of their families as their main task in life.

This low birth rate is a real worry to the Russians and, most likely, not merely for economic reasons. There is the point that, according to the statisticians, if the present trend continues, the Russians will only have 5 per cent of the world population in the year 2000, as against 8.6 per cent now. And the Chinese population, already more than three times that of the Soviet Union, is growing twice as fast.

(Radio Nederland)

REFORMED CHURCHES IN SOUTH AFRICA CONSIDERS MIXED MARRIAGES

(Potchefstroom, S.A.) The national Synod of the Reformed Church in South Africa (GK) considered racially mixed marriages by responding to a resolution of the Reformed Ecumenical Synod.

The RES had stated: "Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner."

The Synod reacted by saying, "This point is unacceptable for although the resolution is Scripturally correct in its first part, a one-sided conclusion is drawn from it." Such a radical conclusion can not be drawn so simplicitically from the premise. There is more than the RES resolution presents that limits the rights of the individual in contracting marriage for both church and state have a valid concern herein, the Synod stated.

The Synod also considered two protests against a previous decision that a racially mixed marriage was a serious offence against the social order and against the synodical decision about separate colored congregations. The protest maintained that this decision was contrary to Scripture and Confession, that the church hereby excludes members from the worship services, and shows a lack of brotherly love.

The Synod reaffirmed its policy of instituting racially separate congregations but said that the exclusion of persons from the fellowship of the church, except through resignation, departure or suspension, is not in agreement with the Scriptural principles of Reformed church policy. (RES)

Church Announcements

CHR. REF. CHURCH

Called
to Galt, Ont., Rev. R. Stienstra of Caledonia, Mich.

Accepted
to Medicine Hat, Alta., Rev. H. De Moor of Clarkson, Ont.

Declined
for Aldershot, Ont., Rev. J. W. Uitvlugt of Grand Rapids, Mich.

COUNCIL CHRISTIAN REFORMED CHURCHES IN CANADA

met April 28 - April 30, 1970 in Toronto.

Council elected as Executives:

Rev. J. G. Klomps, of Brockville, president;

Rev. A. G. Van Eek, of Calgary, vice-president;

Mr. John VanderWoerd of Burlington, clerk.

Some important decisions were taken:

1. The Inter-Church Relations Committee was instructed to take up contact officially with the Presbyterian Church in Canada to explore the possibility of a closer relationship between the two churches, concentrating on the doctrinal position and the actual function of the faith in the life of our respective churches.
2. To request Synod to mandate Council to initiate contact with the Free Christian Reformed Church, since we share the same confessional basis and church polity and except for two churches in the USA that denomination is limited to Canada.
3. To study our participation in "Indian Missions".
4. To participate in the Canadian Congress on Evangelism, to be held in Ottawa, August 24-28, 1970 (12 delegates).
5. The Inter-Church Relations Committee was instructed to study the desirability of joining the Evangelical Fellowship of Canada.

Prof. Dr. Lester De Koster — Editor-elect of The Banner — addressed Council on "The Role of The Banner in The Christian Reformed Church."

Mr. Jack W. Stoepker — Administrator of the Ministers' Pension Fund, addressed Council on the New-Setup of the Pension Fund.

J. VanHarmelen,
Stated Clerk.

TWO BIBLE SOCIETIES FORM "SCRIPTURES UNLIMITED"

(Grand Rapids, Michigan) The World Home Bible League and the New York Bible Society decided to pool their resources in reaching Latin America with the Word. The new organization formed is called, "Scriptures Unlimited." It has a three-fold purpose, (1) the publishing of Wycliffe Bible translation material throughout the world, (2) to supply, during 1970, a minimum of seven and one-half million Scriptures for Latin America, and (3) to work together with Wycliffe Bible Translators in a three-partner venture to produce a vernacular Spanish Scripture, one that even the "man in the street" is able to read. (RES)

PULPIT SUPPLY

MINISTERS

vacationing in the Okanagan Valley during the month of July and August, willing to conduct worship services, please contact the clerk of the Chr. Ref. Church of Penticton, P.O. Box 491, Penticton, B.C.

HOLLANDSE DAG MOOREFIELD

Op 3 **Juni** a.s. zal er een Hollandse dag gehouden worden, in de Moorefield Community Hall, in het Moorefield Park. Aanvang 's morgens 10 uur.

Spreker (in de middag) Ds. v. d. Woude van Harriston, Ont. Verder voordrachten, muziek en zang. Koffie gratis. Neem uw lunch mee.

Ambassador for Christian Education: Dr. Nederhood

When will the Canadian Christian Schools evidence a breakthrough in support from other evangelical Christians? How public are these Christian Schools? To the provincial governments we direct our briefs, stressing that all schools are public, and need public support. Are we paying lip-service to our cause when we claim that these schools are not church-schools but controlled by members of the Christian community? Why is the progress for the adoption of a uniform statement of principles or educational creed so slow? Are we training our children for society or are we protecting them from society?

Dr. Nederhood talking to the Calgary Albertan reporter Dave Mabell after dinner-meeting with city officials and ministers at the occasion of the 50th anniversary of NUCS.

Let's leave these questions for what they are intended to be: soul-searching questions. We may as well face it: the acceptance of independent Christian Schools as a valuable alternative to the humanistic and non-committed Public Schools will be a long haul. It just isn't going to be easy. The barriers are great: — Lack of faith to move forward among our own supporters; fear to lose the Christian character of our schools; the evangelical concept that the influence of home and church will be good enough for our children; the increasing cost of education; the government's false interpretation of the principle of "church and state".

In Alberta, a confrontation battle with these barriers has been launched and is waging now on almost all fronts. First there was a Public Relations report from an objective outsider, Mr. H. Gunderson; an initiative taken by District XI (NUCS). He told us how the image of our schools appear to an outsider and what improvements we could make.

Some action has been taken since then.

A. Our relations with the Alberta Government were further pursued. A significant increase of the per-pupil grant for Private Shools was reached this year by the government from $100 to $150. Also some changes in the new Dept. of Education Act were proposed and approved. From now on Private Schools may purchase curriculum books at the same discount as Public Schools receive (40% instead of 15%). The minister of Education is considering to introduce a Separate Private School Act next year.

B. Hikes as a fund-raising project in Edmonton, Calgary and Lethbridge — there was the Jaunt for Gym, Hike for Health, and Hike for Tyke. A dual impact of these walkathons enhanced the cause of public Christian Education. Besides the fund-raising aspect of these hikes, many more people were bound to get to know the location and purpose of the Christian School in their city.

C. At the Spring 1969 District meeting uniformity of the basis and educational creed for all Christian Schools within the District was expressed as desirable. A draft proposal was submitted at the 1970 Spring delegate meeting on April 11, 1970. A public relations plan for future work will hopefully come out of a "Think Session" on June 20.

Although providing a general basis for promotional work, the action itself — of directed promotion of the purpose of the Christian School within the Christian community — rests heavily on the shoulders of the School societies, their membership and Public Relations Committees. Against this background the visit of Dr. J. H. Nederhood to Edmonton and Calgary must be seen as another highlight of our School battles in Alberta.

DR. NEDERHOOD'S SPECIAL VISIT TO ALBERTA

On March 6, Dr. Nederhood had an informal luncheon with Premier H. Strom, Hon. R. C. Clark, Hon. A. J. Dixon, and Calgary MLA Mr. R. A. Simpson at the Parliament Building in Edmonton and later he met with the Educational Legislative Committee to discuss with them the importance for a nation to have an educational system wherein freedom of religion in connection with education is not just so much wind, but where it finds, in different schools, a meaningful expression of what people believe all-important in the education of their children.

"In the discussion Dr. Nederhood's observations were never felt out of place, but very pertinent to the Alberta situation. It is this kind of presentation that will benefit your cause lastingly," Mr. Simpson said later. Dr. Nederhood commented on the meetings: "It is a different breed of politicians you have here". Mr. Wm. Sinnema accompanied him at these meetings as National Union representative.

The same evening a buffet-style dinner meeting was arranged at Calgary's John J. Bowlen Building restaurant. As invited guests there were Alderman John Kushner, four Separate School Trustees, the principal and president of the Hebrew School, and quite a few local protestant ministers.

Dr. Nederhood warned that Private schools in the United States are in serious trouble. Many are being closed because of lack of support.

We have got to go back to that first commandment "You shall have no other gods before Me". When it came down to their day-to-day living, the Israelites were tempted to turn to these idols. At that time to them, and now to us, the Lord says: Don't make a mistake of worshipping Me on Sunday and Baal on Monday.

Why Special Schools? Because a value judgment needs a value system; these schools are absolutely essential for children so that they meet the only source of wisdom and knowledge in life, Jesus Christ. The superintendent of Calgary's Separate Schools commented: "I hear Dr. Nederhood give an answer in 20 minutes that we had difficulty finding in a convention of three days."

On Saturday, March 7, Dr. Nederhood spoke for an audience of more than 500 people at the newly-built First Alliance Church about "What Religion in Education?". It was a thrill to hear him give a message for all people present, regardless of their stage of commitment to Christian Education.

"In our Public Schools in the States we say: 'No religion in education' to this question. The religion of atheism will then be at the base. Here in Calgary, the answer is given: All religious views are presented in the Public Schools to the students without any prejudice.

What you are actually doing in fact is introducing the religion of agnosticism. What children need, however, in their training for life, is a christian educational system which is oriented to the Christian faith. Not for a negative reason: to be protected, but for that Hallelujah recognition of what our God is. Not because these children will be saved by a Christian School: Jesus Christ is the only Saviour. Not only did Jesus commission His children to preach the gospel, but also to subdue the earth. God shows the world to us and says: All this is yours and you are Christ's. God calls us to live as his children 24 hours a day.

Sometimes I get letters from members of the Christian Reformed Church who remind me that I should not talk about Christian Schools over the radio, because — after all — Christian Schools are confined to the Christian Reformed faith. They are, however, part of the universal gospel that we have to proclaim to the world. If there is anything that makes me afraid, it is when there are those who think that Christian Education is simply a private little enterprise.

We need these schools, because the country needs them. This is a national issue. Why do we have so many horrible moral problems today that turn our cities into jungles and fill our world with cynicism and despair? Why? Mainly, because so many people have never taken their faith into the arena of life, where their faith will make all the difference. The unbeliever nowadays has a clearer vision what is wrong with society today than the believer. What a tragedy!

It is Christian people like you and me who are called to work for this great cause! What religion will there be in education? What is your answer?"

About one-fourth of the attendance were people who were unfamiliar with the existence of Christian Schools. May Dr. Nederhood's all-penetrating message stir us up to work with love and enthusiasm for this great cause to benefit His Kingdom and this Nation!

F. H. Verhoeff.

Special Meeting for

SINGLE PARENTS

The Deacons of the Mount Hamilton Chr. Ref. Church invite you to a meeting in the basement of the church, Corner Stonechurch Road & Upper Wellington, on MAY 16, 1.30 P.M.

REV. JACK QUARTEL will speak on the topic:

"When Death Takes a Father or a Mother"

Refreshments will be served.

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DATA CENTRE

May 10	Open Air Memorial Service, Montebello Park, St. Catharines, Ont. 1.30 p.m.
May 13	Film "The Longest Day" in Toronto Christian High School, Woodbridge, Ont.
May 16	Special meeting in Mount Hamilton Chr. Ref. Church for Single Parents. Speaker: Rev. J. Quartel. [illegible] p.m.
May 16, 17 & 18	Simcoe Y[illegible] Calvinist League Rally in Clarkson, Ont.
May 19	Fruitland [illegible] Choir Soc. presents its Spring Concert in the Chr. Ref. Church of Fruitland, 8.15 p.m.
May 20, 22, 23	"All My [illegible]" by Arthur Miller (produced by arrangement with Dramatists Play Service Inc.), in the To[illegible] District Christian High School, Woodbridge, Ontario.
June 3	Hollandse [illegible] in de Moorefield Community Hall. Aanvang [illegible]ur v.m. Spreker: Ds. VanderWoude van Har[illegible], Ont.
June 24	Hollandse [illegible] in Hamilton District Chr. High School. [illegible]er: Rev. M. D. Geleynse van St. Catharin[illegible]
July 6 - August 21	Summer [illegible]l 1970 for Christian School Teachers. Tor[illegible] District Chr. High School, Woodbridge, [illegible]

Profiteer van de lage Transatlantische Luchttarieven.

Conducted tour voor 17 dagen in personenauto (verzekering, benzine, enz. inbegrepen) met 16 nachten logies, sightseeings en retour Montreal—Amsterdam per K.L.M. op de geregelde diensten. Geen charter. Geen lidmaatschap van een Club nodig.

1 April—1 October 1970, behalve in hoogseizoen, Can. $329.20
Hoogseizoen: vertrek tussen 5 Juni en 5 Juli 1970
„ 30 Juli en 23 Aug. 1970 $367.20

gebaseerd op groepen van 40.

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Vertrek Vrijdag om de 14 dagen vanaf 8 Mei 1970, terugreis op Maandag na 3 weekends.

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OPERATION THANK YOU CANADA

The CHRISTIAN REFORMED CHURCHES OF OTTAWA welcome the visitors to the Nation's Capital to their regular PENTECOST WORSHIP SERVICES.

CALVARY C.R.C. (Ottawa East) will have a morning service at 10:00 A.M. (Location: Corner of Russell Rd. and Hawthorne Rd.)

CALVIN C.R.C. (Ottawa West) will have a morning service at 10:00 A.M. and an evening service at 7:00 P.M. (Location: Corner of Merivale Rd. and Gilby Dr.)

Remembrance Day
May 13, 1970

in TORONTO CHRISTIAN HIGH SCHOOL in WOODBRIDGE, ONT.

The show will be the 3-hour film

"THE LONGEST DAY"

This film will give an idea of the price which was paid for our freedom. The start is 8 p.m. sharp. Refreshments available.

Special afternoon show will be given for students at 2.00 p.m. Tickets available at the High School. Net proceeds are for the High School.

The Next Issue of Calvinist-Contact

will be DATED	will be MA[illegible]	Closing time for ADVERTISEMENTS
May 21	May	May 13 noon
May 28	May	May 20 noon
June 4	May	May 27 noon
June 11	June	June 3 noon

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EDITORIAL

UNDIVIDED LIFE

At a meeting of ministers and "laymen" the shortage of ministers of the gospel was discussed. One delegate stood up to plead for a stronger appeal to our young people that they offer themselves for kingdom work.

The speaker, a consulting engineer, accused himself of having chosen the wrong vocation. Instead of being in the kingdom of God, he felt that he was wasting his time and talents in his profession of engineer.

The view expressed by this delegate seems to be much alive in the minds of many Christians. Many accept the axiom that life is divided into two parts — the material and the spiritual. These two cannot be brought into harmony. The Kingdom of God (and therefore work in that Kingdom) is considered supernatural and therefore it has no real connection with life on this earth. The only thing which really counts is one's participation in church activities. Work as a consulting engineer (or any other "earthly" vocation) has no lasting value.

We have become so accustomed to the idea that Christianity deals with the life hereafter, while our daily work has little or nothing to do with religion. It is no exaggeration to say that this trend in thinking is very common.

However pious this kind of thinking may seem, it cuts life in half and robs the Christian gospel of its power.

Many people claim to have found peace in the Christian faith. In many instances, however, these people conclude that their normal daily life has become something of little value. Their faith has divided their lives into two parts which have little in common with each other.

Now the Bible gives an altogether different picture of the Christian life. Jesus compared life in the Kingdom of God to a mustard seed — a tiny seed, indeed, but containing within it all the essentials of a complete, harmonious, undivided or UNITED plant.

Recently we heard of a young Christian architect who resolved to give expression of his Christian faith in his designs. This does not mean that he will only design churches. As a matter of fact he designed one churchbuilding only. Rather, whatever he designs will give expression to his deepest convictions. His life has been united in Christ and therefore his work will give expression to this unity.

One does not have to become an architect to do this. Everyone, no matter what his daily calling, can and ought to do the same. But to do this demands that we are convinced that life is a unity. Jesus saves not only souls; He saves the whole man, both body and soul.

Today's world needs people, especially young people, who demonstrate in their lives that Jesus Christ is the Saviour of the WORLD. Often the Bible passage is quoted which teaches that Christians are the light of the world. This may not be interpreted to mean that the light is turned on when we talk about heaven and salvation and when we sit in church, and that the light is turned off, when we go about our daily work in the broad areas of public life. That light is meant to shine always. That light is meant for the WORLD.

D.F.

NEO-PENTECOSTALISM IN THE REFORMED CHURCHES OF AUSTRALIA

(Trowel and Sword) During nearly all the years of their existence the Reformed Churches of both Australia and New Zealand have occasionally been disturbed by small outbursts of Pentecostalism. Usually the persons who were affected left our Churches and joined some Pentecostal group.

In recent years our Churches have been disturbed by what has been termed Neo-Pentecostal teaching, which shares the basic tenets of Pentecostalism, but refuses to accept some of the more extreme positions. Neo-Pentecostalism believes that the New Testament teaches a special Baptism with the Holy Spirit which is distinct from and (usually) subsequent to regeneration and conversion. It further holds that this Baptism with the Holy Spirit can be a sudden experience of the sudden manifestation of a gradual process. It may or may not be accompanied by speaking in tongues or some other spectacular charismatic gifts. In our Australian Churches Neo-Pentecostalism has been promoted by Dr. J. A. Schep, former professor in the Reformed Theological College. Classis Victoria, in its meeting of December 6, 1969, found that Dr. Schep's teaching of a special Baptism with the Holy Spirit "is supported neither by Scripture nor by the Confessions." The Classis requested Dr. Schep "not to teach these views either publicly or privately." The next week Dr. Schep withdrew from membership in the Reformed Churches and resigned from the ministry. (RES)

The Image of Puritanism

In the issue of March 1970 of the American quarterly **Church History** an important article was written by prof. George M. Marsden of Calvin College on the image of Puritanism in America [1]; in this article a study of prof. Anthony Hoekema of Calvin Seminary was frequently quoted [2], and it can be said that both men worked together in the admirable enterprise of clarifying the relation of Puritanism and Calvinism.

Who are the Puritans?

The terms 'Puritans' and 'Puritanism' have been and are often used in a disparaging way. A person who is overly strict and opposed to innocent pleasure is often called a Puritan, and sometimes the idea of a certain degree of Phariseism is not far away.

However, the original English Puritans got their name only from the fact that they wanted to **purify** the Church from unscriptural ceremonies according to the model of the Church of Geneva; in other words, they wanted to be true Calvinists. Now it is hardly possible to offer a satisfactory description of the idea of the Puritans in their history, because the term was applied to the Presbyterians, the Independents, even sometimes to Baptists, and they differed in several respects. Many Puritans, however, found their way to America, and their doctrine as expressed in the Cambridge Platform was Calvinistic in theology and Congregational in Church policy. What has been their image in American history? How did the American historians consider these 'founding fathers'?

Not so good.

Prof. Marsden shows in his article that the image of Puritanism in the America of the period between about 1860 and 1930 was not so good; it was supposed that "the latest scholarship had discovered its influence to be harsh, grotesque, superstitious, narrow-minded, illiberal, and worst of all intolerant." Leading intellectuals distanciated themselves from the Puritan past, they wanted to be humanists and got accustomed to picturing Puritanism in black colors.

Better than Calvinism.

Prof. Marsden continues with showing that there was a turn of the tide about the 1930s; and the image of the Puritans got a new air of respectability mainly by the important book of Perry Miller: **The New England Mind** (1939). Prof. Marsden states that Miller restored the image of the Puritans so effectively that his ideas are now thoroughly accepted. How did he manage to do so? One of his leading ideas was that the American Puritans of the 17th century were no so much Calvinists as well as a kind of pious humanists, they were even called by him disciples of Erasmus (the prince of the so-called Biblical humanists) and Colet (Erasmus' famous English friend). The Puritans, according to Miller, did stress human reason and logic more than the light of God's revelation in the Bible; although they liked theological formulations, they were very moderate in expressing them; the Person of Christ seems hardly to have been in the center of their theological thinking; they certainly lessened the severity of Calvin's theological system. In other words: in the mind of Miller and many of his contemporaries the Puritans were a very moderate kind of Calvinists, if they were Calvinists at all. In his appraisal of the Puritans he showed his antipathy to the Calvinists.

In Calvin's line.

It is the merit of the article of prof. Marsden that he presents convincing evidences of the fact that the Puritans were in Calvin's line. He speaks of Miller's "demythologizing of Puritanism", "by minimizing Scriptures, systematic doctrine and the role of Christ"; he even points to "Miller's misleading attempt to dissociate the Puritants from Calvinism.

As much as John Calvin "the men who created the New England mind insisted on the principle of **Scriptura sola**", they found the storehouse for their arguments and conceptions in the inspired Bible.

The doctrines of Calvinistic systematic theology: unconditional election, limited atonement, effectual calling, adoption, justification, sanctification, union with Christ and perseverance of the saints were theirs.

Their sermons abound with references to Christ and His love.

They were completely in line with John Calvin, and, while Miller had tried to show that for instance in the doctrine of the covenant a big gulf separates the Puritans from the reformer of Geneva, prof. Marsden offers convincing proofs of the fact that "with regard to the covenant of grace and its uses the teachings of New England's Puritans were consistent with those of the Genevan reformer."

Changing images.

It is very refreshing to take note of the insights offered in the article of prof. Marsden.

Images change indeed.

It is a very remarkable fact that about a century ago the term "Calvinism" was so much discredited in Holland that Abraham Kuyper for strategic reasons did not use it and replaced it by the term "Puritanism" which evidently in that time sounded better. In his old age Kuyper remembered this fact writing in **Anti-Revolutionaire Staatkunde**: "When I wrote in 1878 the program of the Anti-Revolutionary Party, I avoided on purpose the term Calvinism, because I did not want to make a bad impression, and I referred on p. 23 to the Puritan type of the Dutch character." (I, p. 623)

Later the term "Calvinism" was rehabilitated in Holland, very much so by the incessant labors of Kuyper himself, and at the same time the term "Puritanism" was gradually discredited.

Every time constructs images of the past according to its own spirit.

And every time crushes images made by former generations.

It is almost amazing to observe how Roman-Catholic historians in our ecumenical days reconstruct the image of the Reformation and especially that of Luther, in flagrant contrast to the image made of this movement and of the reformers by their co-religionists of a former generation.

And it is more or less amusing to observe how present-time Dutch avant-gardists try to crush the image of their fathers and grandfathers by speaking with disdain of "the parade of the man and brethren". In that same present-time Holland the term "time-bound" was coined; this is for certain that many of the images made up today will pretty soon prove their time-boundness.

The article of prof. Marsden shows that it is always rather easy and even alluring to repeat the words of others and to follow the fashionable trends of the day; but that the study of history requires always and always again the meticulous study of the sources; and the complete honesty of the historian who does not erect his pet-image of the past, but who tries to reproduce it as it was.

Louis Praamsma.

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1) Perry Miller's rehabilitation of the Puritans: a Critique."

2) "The Covenant of Grace in Calvin's teaching". (Calvin Theol. Journal II, 1967)

Reformed Christians in Nigeria would help "win the peace"

(Jos, Nigeria) The Rev. Timothy Monsma of this city wrote in Missionary Monthly that Mr. J. S. Tarka, Federal Commissioner of Transport for all Nigeria, revealed to him in an interview that the reintegration of the Ibos into the main stream of Nigerian life is becoming a reality. Mr. Tarka stated that all Ibos who held government positions before the war would be reinstated, including army personnel. The Federal Government may also place an Ibo in the Federal cabinet. Even government officials from the North want reconciliation and restoration of normalcy, Mr. Tarka said.

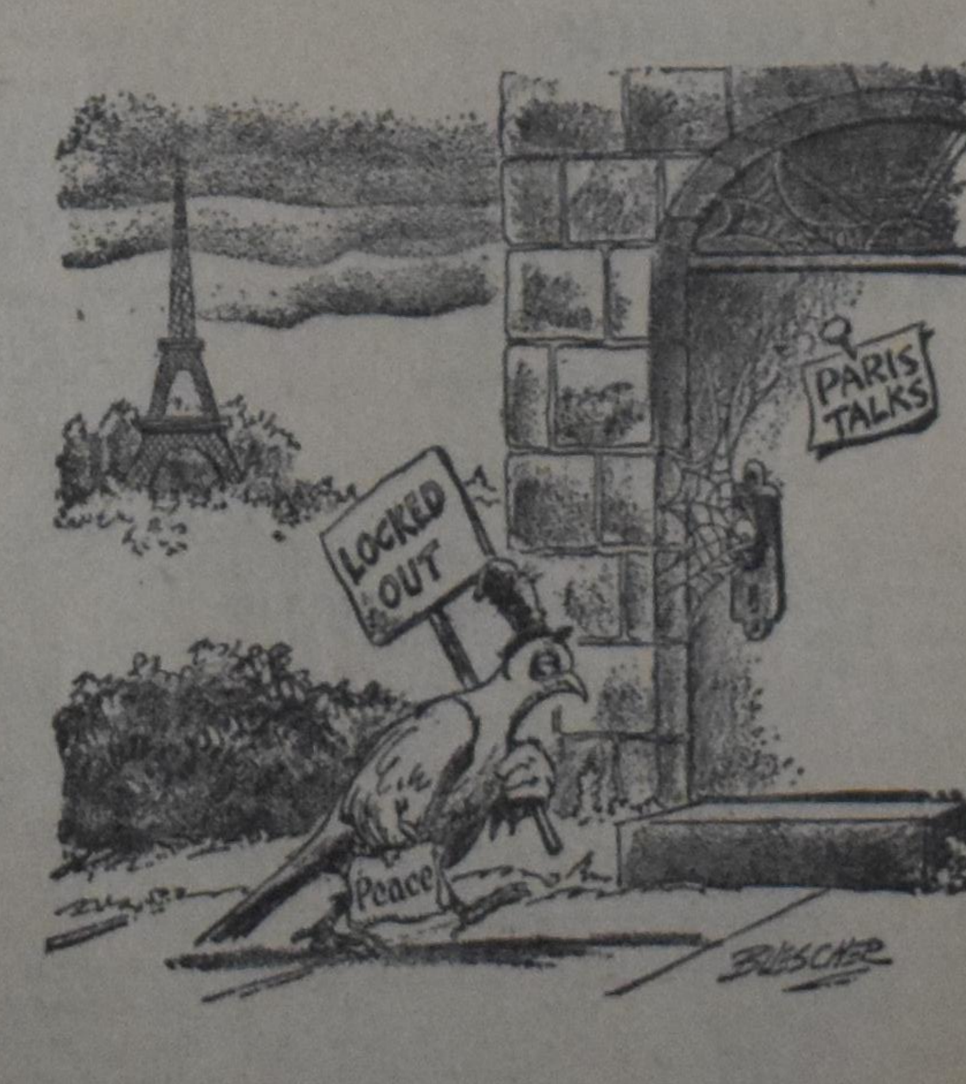
Mr. Monsma found that the attitude of the government augurs well for the future. There are massive problems to be overcome in the field of relief and rehabilitation.

The Christian Reformed Mission in Nigeria has appointed the Rev. H. deGroot to coordinate all relief efforts that Reformed Christians may be able to give. Mr. deGroot got a friendly reception with government officials in Lagos.

Mr. deGroot, writing in the Banner, admitted that the little Christian Reformed Church cannot rehabilitate Nigeria. We have only a thimble to "dip into this sea of misery," he said. "Christ demands that we witness in word and deed, to that man, that woman, that child, that small group." The world relief agency of the Christian Reformed Church (CRWRC) has designated an initial $100,000 to Nigeria aid. About one third of this will be spent on rehabilitating tailors. Since nearly all simple clothing is made in Nigeria, the agency will provide 10,000 yards of cloth, sewing machines and other help for at least 25 men. It is expected that the tailors will produce a simple garment for thousands of needy people.

The relief work will be channeled through the Christian Council of Nigeria which insists upon Nigerian indigenous church participation as much as possible.

As the refugees repatriate, the people receive them kindly. Those affected by the war are not wasting time on self pity. They are anxious to get back at the job and to help rebuild and remake Nigeria. (RES)



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door JOHN BOSGRA

(4)

Vancouver is naast Montreal en Toronto een van de drie grootste steden in Canada en zonder twijfel de mooiste. Gelegen tussen Burrard Inlet en de Noordelijke arm van de Fraser Rivier, met het gezicht naar de Straat van Georgia ten Westen en de kust mountains ten Oosten. Een warme zeestroming (the Japanese current) zorgt voor zachte winters en mooie zomers. De haven is een van de prachtigste natuurlijke havens in de wereld en omvat, om zo te zeggen, meer dan half de stad. Schepen met de grootste tonnage ondervinden niet de minste moeite met doorvaart. De historie van de stad is nog maar heel jong, want Vancouver is eerst incorporated als een stad in 1886, dus nog maar 85 jaar geleden. De stad en ook Vancouver Island houdt de naam in leven van Kapitein "Van Couver", een Nederlander, toen in Engelse dienst, die er voor zorgde dat de Engelsen hier vaste voet aan wal kregen. Dit was vroeger niets buitengewoons, want uit de geschiedenis van Amerika weten we dat de beroemde ontdekkingsreiziger Henry Hudson beurtelings in Engelse en Nederlandse dienst was.

Dit nu was de stad waar wij nader kennis mee wilden maken.

Ons eerste bezoek gold de Airport. Op zulke moderne vliegvelden komt men onwillekeurig onder de indruk van wat hier in enkele jaren tot stand is gebracht. En dan de inrichting! Alles is zo geregeld, dat bij wijze van spreken niemand een misstap behoeft te doen wanneer men goed op de borden, signs en afroepingen let, onverschillig in wat richting van de wereld men moet reizen. Voor degenen die langer of korter tijd moeten wachten is alles zo geregeld dat het niemand aan iets hoeft te ontbreken; wanneer althans de beurs de behoefte kan dekken. Het vertrek en de aankomst van de vliegtuigen, uit all richtingen van de wereld, biedt altijd een aangename attractie, evenals de gezichten en klederdrachten van mensen van buitenlandse en vaak oosterse nationaliteit. Het is heel mooi dat men alles eens rustig op kan nemen want als men zelf reiziger is moet men soms heel wat afbenen door al de lange hallen, en langs al de kantoren, voor men het einddoel heeft bereikt.

Na een gezellig onderonsje, bij een kop koffie, zetten we koers naar de haven, en we deden dit met verschillende bedoelingen. Als men zelf aan de kust is geboren (Wierum) en naar school gegaan heeft in een dorp aan zee (Paesens), waar de zee veelal onze ontspanningsplaats was; en wanneer men de zee in meer dan 20 jaar niet heeft gezien en gehoord, dan gaat je hart er toch wel naar uit. Maar dit was niet alles. De prachtige haven, havenwerken en de havendrukte trokken ons daar naar toe, en we werden heus niet teleurgesteld! Wat een ruimte, en daardoor wat een gemak om alles rustig af te doen!

Van een opeengepakte drukte zoals we dat in andere kleine havens wel gezien hadden was hier geen sprake. En dan dat schitterende panorama! De stad op de achtergrond, bergen aan de noord-, oost- en westzijde en de open zee naar het zuiden. Het was net of de haven lag te doezelen in de zonneschijn temidden van al dit natuurlijke schoon en menselijke bedrijvigheid.

Maar er was meer dat onze aandacht vroeg. Hier lag de 28.000 ton luxe passagierboot de "Oronsay", van een Engelse maatschappij, die hier drie weken werd vastgehouden omdat er 'typhoid" aan boord was uitgebroken. Negen en zestig passagiers en leden van de bemanning werden in het ziekenhuis opgenomen; één stierf en de bacillendrager werd eindelijk gevonden onder een lid van de bemanning. Aan boord waren 1500 passagiers, waarvan de meesten een plezierreis rond half de wereld maakten, met einddoel Hawaii. Het oponthoud van drie weken in Vancouver kostte de Engelse maatschappij 1.4 miljoen dollar. We zagen de boot van zo nabij dat we meteen aan boord hadden kunnen stappen. Jammer dat dit niet mocht. Wat een schip! Dit was wat anders dan de oude "Volendam" waarmee wij naar Canada stoomden! Op zulke boten zijn zoveel mogelijkheden voor ontspanning dat niemand zich spoedig behoeft te vervelen.

— —

Na ons bezoek aan de haven reden we naar de stadstuinen op Little Mountain (kleine berg). Alles was hier al groen en welverzorgd. De bloemknoppen zaten al in de rozenstruiken en andere sierplanten. De grootste atttractie is hier de grote koepelvormige broeikas, waarin de kleinere glasdelen ook allemaal koepelvormig zijn ingezet. In deze kas kan men 300 variëteiten van tropische planten en bloemen bewonderen. De kosten moeten enorm geweest zijn. De constructors waren twee Nederlanders. Jammer dat we hun namen niet konden uitvinden. Vanuit deze tuinen heeft men een mooi gezicht op de "Lion Mountains", zo genoemd omdat men uit de silhouetten van twee rotsformaties, boven op de bergen, met enigeverbeelding, twee leeuwenfiguren kan waarnemen.

Van hier brachten we een bezoek aan het Scheepvaart museum. Het is echter niet mogelijk om daar in het kort een overzicht van te geven. We willen echter één uitzondering maken.

In 1940 kreeg kreeg Henry Larsen de opdracht om met een daarvoor speciale boot, de "St. Proch", een reis heen en terug door de Noord-West passage te maken. Hij voer met zijn bemanning uit voor deze expeditie op 23 juli 1940. De reis van Vancouver naar Halifax duurde 28 maanden. Soms raakte het schip voor maanden vast in het poolijs, maar het weerstond de druk van het ijs perfect. Larsen en zijn bemanning hadden dit voor bij vroegere ontdekkers, zoals b.v. Barendz en Heemskerk, die hetzelfde probeerden maar moesten overwinteren op Nova Zembla, dat zij per radio geregeld contact konden onderhouden met de bewoonde wereld. Na veel moeite bereikten zij Halifax op 11 okt. 1942. Hiermee waren zij de eersten die deze tocht van het Westen naar het Oosten volbrachten.

(Vervolg op pag. 7)

DANK AAN DE GEVERS

De officiële fund-raising campaign van het Dutch-Canadian Committee 1945-70 is vrijwel achter de rug. Nu betekent dit niet, dat daarmede de hele zaak is afgelopen. Er zijn nog talloze zaken welke geregeld dienen te worden. Het werk van de groep die aan de zogenaamde 'speciale donaties' werkt, is nog lang niet aan kant. De eindresultaten zijn op dit moment nog niet bekend.

Maar er is één ding wel bekend: de grote offervaardigheid, gulheid, royaliteit van een zeer grote groep Nederlanders in Canada — dat wil zeggen van de mensen die hun donaties hebben gemaakt.

Zij hebben begrepen waarom het allemaal ging. Zonder veel vijven of zessen hebben zij kennis genomen van wat er gedaan ging worden; zij zijn er achter gaan staan. Zij hebben portemonnaie of cheque-boek tevoorschijn gehaald en in een moment van herinneren van wat 25 jaar geleden is gebeurd, hebben zij gereageerd op een verzoek om aan Canada een monument aan te bieden, een monument van dankbaarheid.

Zij hadden evenveel redenen om niets te doen als de relatief kleinere groep die niet te vermurwen is gebleken. De groep, waarbij men aan doveman's deuren klopte. Wel, het zij zo. Wie zich wil afzonderen van het groter geheel, zal daar wel een reden voor hebben die althans hemzelf bevredigt.

Hier gaat het ons om de gevers. Hun namen in het Gouden Boek getuigen van wat er in Nederlandse harten leeft. Als straks dat orgel in Ottawa het uitzingt, is het ten dele een lofzang van dankbaarheid en als een herinnering aan wat het Canadese volk voor Nederland heeft gedaan.

Voorzover ik weet, is het nog niet voorgekomen dat mensen, afkomstig uit een van de bezette gebieden in de laatstleden oorlog, zich zoveel moeite en offers hebben getroost, om van hun dank en erkentelijkheid te getuigen op zo overtuigende wijze. Op zo klinkende, klankvolle wijze.

Ondanks alle scepticisme, dat ongetwijfeld als onkruid in elke buurt wordt aangetroffen, hebben zij in het hart van de Canadese natie een memorial geplaatst dat voor ongetelde decennia zal spreken voor zichzelf. The Netherlands Memorial Concert Organ. Uw werk, lezers, Uw werk.

En voor dat levende gedenkteken van Canadese offervaardigheid, resultaat van Nederlandse offervaardigheid, is het Dutch-Canadian Committee 1945-70 U dank verschuldigd.

Die dank mag ik U hier, uitdrukkelijk, met een warm hart vertolken.

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In de lange gang worden Blomhuis en zijn vrouw ontvangen door de huishoudster van De Roos. Een vrouw van een vijftig jaar. Kalm en rustig. Een ovaal gezicht met grote blauwe ogen. "Dus u was al gekomen. Kom maar binnen."

Daar zitten ze dan in de grote voorkamer. Stevige eiken meubels. Een pluchen tafelkleed over de ronde tafel. Tegen de wand een paar teksten. En een portret van een vrouw.

De huishoudster schenkt koffie. Kruidkoek geeft ze erbij.

Djimmer de Roos opent het gesprek met zijn volle stem: "Het werd zo zoetjes aan tijd, dat wij elkaar ook eens leerden kennen, nu onze kinderen elkaar hebben gevonden. Het is nog altijd maar zo, dat je geloven mag: God leidt iedere man zijn vrouw toe als met zijn eigen hand." Blomhuis beaamt dat natuurlijk. Maar daar zo openlijk over spreken is hij niet gewend. Vooral niet zo in het gewone leven. Daar komt hij niet gemakkelijk toe.

Djimmer de Roos blijkt van een andere ligging. Hij loopt werkelijk niet met zijn geloof te koop, maar dat hij eruit leeft, kun je aan alles merken.

"Het is alweer vijftien jaar geleden, dat God mijn vrouw opriep," zegt hij, "dan wordt het leven wel eenzaam. Maar de Heere heeft het toch goed gemaakt."

Blomhuis knikt. Deze man komt hem zeer na. Al kan hij er dan niet zo vrijmoedig over praten, toch is dit de grond van zijn leven.

"En nu mijn enig kind geen boer wilde worden, maar studeren wilde, voel je je soms wel heel alleen. Maar ik geloof wel dat hij en Lies eens geestes zijn. En daar komt het tenslotte op aan."

Vrouw Blomhuis knikt. "Zo is het maar net, De Roos."

"Maar dat Klaas zo ver weg wil, zint mij niet zo best," zegt Blomhuis.

De boer knikt begrijpend. "Ik had ook wel gewild dat de jongen dichter bij huis wou blijven. Maar als Gods wegen nu zo zijn. Dan kan ik mij daarbij neerleggen. Meer nog, dan kan ik het mooi vinden dat mijn jongen daar wil werken. Als ik aan mijn vader denk . . . Hij is bijna negentig geworden, maar wat had die een liefde voor de kerk te werken en om anderen het evangelie te brengen. Ik ben blij dat zijn naamgenoot dezelfde weg op wil. Al is het dan ver van huis."

Blomhuis is daar zo direct nog niet aan toe. Zijn vrouw zegt voorzichtig: "Het is een voorrecht De Roos, dat u het zo mag zien."

Na het koffiedrinken gaan de beide mannen met de auto de omtrek verkennen. Deze velden zijn Blomhuis vreemd. Grote stukken bouwland met aardappels. Andere met bieten, die in lange rijen groen over de grijze grond strepen. Ver met een grote boog ligt de hoge zeedijk om deze zware kleilanden heen. Even later staan ze samen op de zeedijk en turen over het Wad. Vlak achter de zeedijk liggen velden slik. Grijs onder de blauwe hemel. En daarachter groenig-grijs de zee met wegdoezelende kimmen.

"Daar ligt Schiermonnikoog," en De Roos wijst naar een onduidelijke streep, donker in al die lichte kleuren . . .

Blomhuis knikt. De wereld hier trekt hem weinig aan. Hij is liever in zijn eigen streek, waar het land omzoomd wordt door laag hakhout. Doch hij zegt het maar niet.

Als ze thuis komen, staat het middagmaal op tafel . . .

Ze drinken 's middags thee in de hof voor het huis. Er is een dichte warring van bomen en struiken om het huis, dat overigens op een kale vlakte staat.

"U heeft nogal wat bomen om de plaats," zegt Blomhuis. "Bij ons thuis staan er ook nogal wat, hier is de begroeing echter dicht. 't Lijkt wel een eendekooi."

Djimmer de Roos lacht een beetje: "Dat is tijd zo geweest. Toen mijn vader nog leef- wilde hij zo weinig mogelijk gekapt heb-n. Ik heb het zo gelaten."

Daar is dat verhaal weer mee uit. Blom-s merkt dat hij het met deze De Roos pratende kan houden. Hij kijkt je met blauwe ogen maar strak aan, maar er-s op ingaan doet hij niet.

Blomhuis is dat anders gewend. Zijn ken-en praten honderd uit. Daar gaat het als zelf, maar hier stokt het gesprek. De uwen praten wel. Hij probeert nog wat n in de zaak te brengen, door een ver- op te hangen over de zomer van vóór jaar, toen het zo droog was.

Mijn zoon Jetse, de oudste, woont niet zo van ons af, maar bar hoog land. Die zat eerste jaar al met de handen in het haar. schoonvader en ik hebben er hem door lpen. Ik bedoel maar, hoeveel dat kan chillen in het éne Friesland."

Roos doet het af met: "Ja, droge zo- kunnen schadelijk zijn."

omhuis is nu eenmaal een man van ver-n. En hij begint over Siebe, die nu een on heeft dat heel goed loopt.

at hoorde ik van Klaas. Die is er met geweest." En verder tuurt De Roos over rre gestrekte landen met het vele jonge n.

r is met zo'n bouwplaats zeker nogal werk en drukte?" probert Blomhuis hem in tent te lokken.

ar lange verhalen doet De Roos daar iet over: "Dat ligt in de reden. Er zijn atuurlijk veel machines. Vroeger had-ij wel twintig man in het werk." Zo, is het weer mee gezegd.

moet nu ook eens een keer bij ons ko- zegt Blomhuis.

t zal ik zeker eens een keer doen. Maar n er moeilijk uit . . ."

vier uur rijden ze de weg weer langs. ote plaats in de dichte bomen verdwijnt hen tegen de heldere hemel boven de k.

ze de weg hebben, zegt Blomhuis: "Een man, die De Roos. 's Morgens ging het wel, maar 's middags . . . je kunt nergens met hem over praten."

"Wel een goede man," zegt zijn vrouw. "Alle mensen zijn nu eenmaal niet gelijk. En de huishoudster is ook een aardige vrouw."

"Het is mij daar te stil," zegt Blomhuis. "Je leeft daar van de wereld afgesloten."

"Ja, wel stil," zegt zijn vrouw. En ze denkt aan het huis, waar het zo stil was, aan het erf waar het stil was, aan die wijde, wijde omgeving. Ze kan begrijpen, dat Sikke er zich niet echt thuis voelde.

Blomhuis laat de auto geleidelijk wat sneller lopen.

Ze toeren op Dokkum aan en als ze deze stad uit zijn, zegt hij: "We rijden maar door de wouden." Hij neemt de weg naar Murmerwoude. Hè, hè, hie komt hij wat tot zichzelf . . . Veel bomen om de landen. Oude, met riet-gedekte boerderijtjes. Door Veenwouden rijden ze, en verder over Bergum naar Drachten.

In de uitspanning "Het Witte Huis" in Olterterp zitten ze een half uurtje in de serre. "Deze wereld is mij vertrouwder dan die daar bij die bouwboer op z'n wijde ruimten," zegt Blomhuis, en drinkt zijn koffie.

"Het is je, geloof ik, daar niet zo best bevallen," zegt z'n vrouw.

"Och ja, dat wel. De man was goed, maar niet mijn man om wat gezellig mee te praten. Ik moet zeggen: Klaas lijkt niet veel op zijn vader."

Ze lacht even . . . "Misschien niet. Maar lijkt Willem veel op jou . . . of Siebe?"

Blomhuis doet daar het zwijgen toe. "We rijden naar huis, Dirkje," zegt hij. "Dirkje" . . . als in de tijd toen ze verkering hadden.

Djimmer de Roos kijkt de verdwijnende auto na, als die de weg langs tuft.

Och, goede mensen, de ouders van het meisje van zijn zoon. Die man is wel heel anders dan hij. Hij praat hem wat te veel. Men moet ook eens kunnen zwijgen.

Hij gaat met kalme stappen in huis en trekt een blauwe kiel aan: "Ik ga nog even naar het land, Baukje" zegt hij tegen de huishoudster. Over de gasten wordt door De Roos geen woord gezegd . . .

(Wordt vervolgd)

De Kerkelijke Belijdenis

Van verschillende zijden hebben wij reacties ontvangen naar aanleiding van de gedachtenwisseling in ons nummer van 2 april tussen Rev. G. Van Dooren en Rev. J. Tuininga.

Deze reacties waren allen in dezelfde geest en er sprak duidelijk een zeker misnoegen uit over het streven om voor de christelijke scholen een afzonderlijke "educational creed" te ontwerpen. Wij noemen de namen van de briefschrijvers niet, omdat wij tot elke prijs willen voorkomen, dat iemand zou denken, dat een speciale persoon of speciale personen zouden worden becritiseerd. Het gaat ons niet om de personen maar om het onderwerp.

Om dit onderwerp even in de herinnering terug te roepen noemen wij de tegenstelling: er is enerzijds een groep mensen die menen, dat de "creeds" of ook wel de formulieren van enigheid een belijdenis van de kerk zijn en zich niet richten op de school of op enig ander terrein van christelijke activiteit. Anderen daarentegen menen, dat de belijdenis van de kerk niet los staat van het leven, maar juist op alle terrein van het leven haar stem laat horen en daarvan getuigenis aflegt in haar belijdenis. Wat de kerk belijdt staat daarom (in het onderhavige geval) niet los van de school, maar is wel degelijk toepasselijk op onderwijs.

Dit is een verschil in denken, waar men lang over spreken kan. Strijdvaardig als wij zijn, blijft het niet beperkt tot een gedachten-WISSELING, maar dreigen de goede verhoudingen te worden verstoord. Dit is iets wat wij blijkbaar moeilijk kunnen afleren. Wij gunnen iemand anders zijn mening niet. Denkt hij niet zoals wij denken, dan is hij (of zij) niet goed meer. Wij degraderen zo iemand dan al gauw als tweederangs christen. Dit is niet alleen fnuikend voor de gemeenschap, maar wij stellen ons daarmee op een zekere verhevenheid. Wij kunnen zo vergenoegd worden met onze eigen zienswijze, dat wij niet in de gaten hebben dat diezelfde zienswijze dan een soort afgoderij wordt. Het is ons dan niet meer om God te doen, maar om ons denksysteem. Maar alle afgoderij, ook deze, is de HERE een gruwel.

Maar er is meer. Het begeren naar afzonderlijke "creeds" voor de verschillende christelijke activiteiten moge op zichzelf een gevolg zijn van oprecht denken en luisteren naar de Schrift. Het wordt echter bedenkelijk wanneer dit begeren gepaard gaat met het becritiseren van de kerkelijke belijdenis. Er was een briefschrijver die zich hieraan in het bijzonder heeft bezeerd. Hij schrijft: "We hear in private and public some downgrading talk about the Church creeds. In a public meeting an influential figure compared them with "holy cows" in the sense of "heilige huisjes" we have to get rid of."

"To get rid" van iets is heel iets anders dan "to improve it." Als het inderdaad de bedoeling is "to get rid" van de kerkelijke belijdenis, dan moeten wij ons goed rekenschap geven van wat wij doen. Een belijdenis is een antwoord, ons antwoord op wat wij eerst God hebben horen zeggen. Willen wij van dat antwoord af, dan betekent dit, dat wij de kerk het zwijgen opleggen. Wij hebben dan misschien wel een "educational creed" of een "political creed" of een "social creed," allemaal antwoorden behalve een kerkelijk antwoord.

Willen wij inderdaad die kant op? De kerk als instituut is toch maar geen sociale groep? Het is toch, hoe gebrekkig misschien ook, een openbaring van het lichaam van Christus? Wat is het anders? Wil men die openbaring van het lichaam van Christus antwoordloos laten op hetgeen God te zeggen heeft?

Het is wel duidelijk, dat wij die kant niet op moeten. Stel het u voor. Wij krijgen dan een school die antwoordt, een sociale groepering die antwoord, een politieke groepering die antwoordt, maar een kerk die zwijgt.

Nogmaals, wij zeggen niet dat er aan het kerkelijk antwoord of de kerkelijke belijdenis niet wat verbeterd kan worden. Maar dat is een ander punt.

Het aan de kant schuiven van de kerkelijke belijdenis staat gelijk met het aan de Here vragen of Hij de kandelaar wegnemen wil. Als dat zou gebeuren, dan helpt een "educational" of "political creed" of welke andere belijdenis ook, niet.

D.F.

H.R.H. PRINCESS MARGRIET AND MR. VAN VOLLENHOVEN WILL OPEN C.N.E.

Her Royal Highness Princess Margriet and her husband, Mr. Pieter Van Vollenhoven, will officially open the 92nd Annual Canadian National Exhibition in Toronto on Friday, August 21st, 1970.

As part of the 1970 Canadian National Exhibition opening ceremonies, Regiments which were directly involved in the Liberation of the Netherlands, will be included.

Some of the highlights at the Canadian National Exhibition this year, which will be held from August 20th to September 7th, 1970, will include a large display from the Netherlands Government in the International Pavilion — an area covering approximately 4,000 sq. ft. — where the Netherlands will be showing consumer products to the Canadian public.

In conjunction with KLM, the Netherlands most famous tourist attraction of The Hague — Madurodam — will be on display in the Young Canada Building, which is the first building on your right as you enter through the Princes' Gate. Here also a marvellous replica of a typical Dutch town with all its charm and bustle.

F. R. Van Der Velde,
Assistant to
Exhibit Space Manager.

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Op verkenning door Canada

(Canadian Scene) — Met onze drang in deze eeuw naar steeds meer vrije tijd hebben wij uiteraard ook het probleem geschapen om die vrije tijd goed te gebruiken. Er is echter geen enkele reden waarom wij daarmee moeite zouden hebben in Canada. Als we alleen al de natuurlijke schoonheden zouden opnoemen zonder enige verdere aanbeveling, dan zou het er reeds op lijken dat we schromelijk aan het overdrijven waren.

Canada is 3.851.800 vierkante mijl groot, en terwijl het land aan de Atlantische kust gelijk is aan het niveau van de oceaan, verrijst Mount Logan aan de Westkust 19.850 voet boven dit niveau. Iedereen kan in Canada wel ergens een klimaat en omgeving vinden die hem het beste liggen. Steeds meer Canadezen beginnen te reizen en dit heeft tot gevolg gehad dat er nu 30.000 hotels, motels en kampeerterreinen zijn die per dag 350.000 personen kunnen herbergen.

Mensen zijn over het algemeen tot onderzoek en verkenning geneigd en zij kunnen hiervoor geen betere plaats vinden dan Canada. U kunt met Uw eigen ogen aanschouwen wat Sir Alexander Mackenzie zag op zijn historische reis naar de Westkust in 1793. U kunt rijden of wandelen naar de Whirlpool River die David Thompson naar de Athabaska Pas leidde, waar hij de Columbia Rivier ontdekte. Met zijn boot volgde hij de loop van de rivier naar de oceaan. U kunt de weg volgen waarlangs Kolonel Benedict Arnold zijn troepen voerde over bergen en door dalen en langs de Chaudiere Rivier voor de aanval op Quebec in 1775. U hoeft niet het eeuwenoude pad van Marco Polo te volgen zoals een jong echtpaar dat enkele jaren geleden heeft gedaan. Het enige wat U behoeft te doen is in een vliegtuig te stappen, in een trein, een schip, een kano of Uw auto en ergens naar toe reizen in Canada. Het doet er niet toe waar U heen gaat. Het land is vol aantrekkelijkheden waarover U meer dient te weten, en wie niet probeert om meer te weten te komen over de gebeurtenissen en schouwspelen die het land biedt, die doet zichzelf een hoop te kort. Niet iedereen houdt van de natuur of ziet graag schilderijen, maar de verscheidenheid van wat Canada heeft aan te bieden is zo groot, dat er inderdaad voor elk wat wils is.

Het volk van Canada

Als U zich graag verdiept in de studie van mensen, dan zult U vinden dat Canada inwoners heeft die niet minder dan 60 etnische groepen vertegenwoordigen. Zij en hun voorouders hebben tezamen Canada gebouwd sinds de eerste kolonisten arriveerden 360 jaar geleden. Waar U ook gaat, U zult mensen vinden die net zo denken als U, ook al zijn hun gewoonten wellicht wat anders. Het bezoeken van andere plaatsen en landen leidt meestal tot een vervaging van nationale en provinciale antipathieën. Het brengt U in contact met mensen die U anders nooit zou ontmoeten. Het toont U dat mannen en vrouwen geleerd hebben aan hun bepaalde omgeving te wennen, of hun omgeving op dusdanige wijze hebben herschapen, zodat zij toch tevreden en gelukkig kunnen zijn. Hun problemen worden dan beter begrepen en dientengevolge verdwijnen ook alle vooroordelen. Iedere Canadees heeft de taak zijn rol mee te spelen in de regering, de economie en de Canadese gemeenschap. Als hij veel reist en zijn ogen de kost geeft, dan is hij inderdaad veel beter in staat om die taak goed te volvoeren. Op die manier ontdekt hij de dingen zelf, inplaats van alles van het "horen zeggen" te hebben.

Een grote keus

Als U genoeg hebt van verkeerslichten en drommen mensen, ga dan naar een van de nationale of provinciale parken waar U natuurlijke schoonheid vindt, historische monumenten en een uniek dieren- en plantenleven. Het aantal bezoekers aan de nationale parken is in tien jaar verdrievoudigd van 3.9 miljoen tot meer dan 12 miljoen. Bovendien werden de historische parken bezocht door twee en een half miljoen bezoekers. In een jaar tijd werden de provinciale parken bezocht door drie en dertig en een half miljoen bezoekers; hieronder waren bijna vier miljoen kampeerders. Er zijn negentig kampeerterreinen in de nationale parken met plaats voor 10.000 tenten en trailers.

De parken zijn verdeeld in verschillende zones: wildernis waar de natuurlijke staat van het park wordt gehandhaafd en waar slechts weinig paden zijn; en zg. semi-wildernis waar men de parken meer toegankelijk heeft gemaakt door de aanleg van wegen, kampeerterreinen en speelplaatsen en waar ook commerciële activiteit plaats vindt. Ontspanningsactiviteiten die op zichzelf grote aandacht trekken worden niet toegestaan in de nationale parken. Dat zou amusement en ontspanningsactiviteiten die normaal altijd in de stad plaats vinden naar de parken brengen waar de mensen juist heengaan om rust te vinden van de drukte in de stad, waar zij de natuur zoeken, en avontuur in de buitenlucht. Inlichtingen omtrent de parken en andere vacantieoorden kunt U op allerlei manieren verkrijgen. Het Canadian Government Travel Bureau in Ottawa zendt U op verzoek boekjes en kaarten. De provinciale reisbureaux worden in iedere provincie anders genoemd, maar als U Uw verzoek richt aan "The Tourist Bureau" in de hoofdstad van Uw provincie, dan kunt U gerust aannemen dat Uw brief op het juiste adres zal arriveren. Ook in de steden kunt U boekjes verkrijgen waarin gegevens over bezienswaardigheden zijn vermeld.

Als U niet goed weet waar U heen moet gaan met Uw auto, dan is het wellicht een goed idee om te beginnen met de Trans-Canada Highway. Het is de langste geplaveide autoweg van de wereld. De eindpunten — Victoria in Brits Columbia en St. John's in Newfoundland, liggen 5.000 mijl uit elkaar.

Iedere vijftig mijl vindt U picnic plaatsen en iedere 100 of 150 mijl vindt U plaatsen waar U kunt kamperen. En vanuit die plaatsen kunt U ook weer kleinere tochten maken naar bijzondere plaatsen die zijn aangegeven in een boekje getiteld "Circle Tours", dat wordt uitgegeven door het Canadian Government Travel Bureau. — Overgenomen uit een Royal Bank Canada Monthly Letter.

MAKESHIFT LIFESAVER—Astronaut Donald K. Slayton inspects a makeshift carbon dioxide-removing air freshener which the Apollo 13 crew duplicated and put to good use after an explosion knocked out vital breathing equipment. The device was whipped up by Houston's Space Centre controllers after carbon dioxide had built up to a dangerous level in the Earth-bound capsule. Director of Flight Operations Dr. Chris Kraft is at right (wearing glasses).

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Bezoek Holland en toon hen daar Uw gehele gezin

U hebt veel om trots op te zijn. Reis eens terug naar Holland via Londen (met BOAC) of Brussel en zet de bloemetjes eens buiten. Wij brengen het voor U in orde. Air Canada. Jawel, de gehele familie.

Onze tarieven waren nooit goedkoper. Speciaal onze groepstarieven voor bijeenbehorende personen veroorloven groepen van 25, 40 of 80 personen een vliegtocht te maken voor minder geld dan ooit tevoren.

U kunt Nu vliegen — Later betalen. Hoe U ook wenst te reizen — wij weten hoe de overtocht gemakkelijk te maken. Dus? Ga! Met de luchtlijn waar U kunt boeken voor elke dag van de week. Air Canada. Uw reisbureau zal U gaarne met de bijzonderheden helpen. Indien U zelf niet kunt gaan, vraag hoe Air Canada's Vooruitbetaald-Reisbiljet-Plan uw familie of vrienden naar Canada kan overbrengen.

Toronto—Amsterdam $336

29-45 daags economy retour, ekonomy klas. (Geldig gedurende bepaalde perioden.)

AIR CANADA

VAN ANDERE DRUKPERSEN

MODERNE HOOGMOED

Alleen maar heel uit de verte kan ik mij voorstellen, hoe het op NASA toegaat. NASA is de grootste concentratie van technische en natuurkundige wetenschap op de gehele wereld. Daar zetten ze de maanvluchten in elkaar en daar hebben ze tot nu toe er voor gezorgd, dat alles klopt. Elk probleem, dat zich daarbij voordeed, werd opgelost. Als zich bij de berekeningen en plannen een probleem voordeed, dan kreeg een afdeling of een team de opdracht, dit probleem op te lossen. En aan die opdracht werd voldaan. Er werd niet gevraagd, òf het probleem wel zou kùnnen worden opgelost, maar alleen, hoe en op welk tijdstip de oplossing zou komen. Het is te begrijpen, dat in zo'n situatie de mensen diep onder de indruk komen van het menselijk kunnen. En dat daar wel heel sterk de stelling als onaantastbaar wordt aanvaard, dat problemen er zijn, òm opgelost te worden.

Zodra die opvatting algemeen wordt, komt ook de schuldvraag aan de orde. Want er zijn in de maatschappij heel wat oude en nieuwe problemen nog niet opgelost. Soms problemen met heel schrijnende kanten. En dat moet dan wel leiden tot een redenering als volgt: het is duidelijk dat hier een probléém ligt; dat probleem is niet opgelost; het behoorde opgelost te zijn of te worden; wie is de schuldige, dat het nog niet is opgelost? Want het onopgeloste probleem is dan een schuldvraagstuk geworden.

Hier nu moet worden gesproken van menselijke hoogmoed, die zeer onchristelijk is. Want wat van technische problemen schijnt te gelden, dat geldt niet zonder meer van vele problemen, waar wij in de maatschappij, in de politiek, in de kerk, in het gezin mee hebben te worstelen. Er zit in vele vraagstukken iets van onoplosbaarheid, van conflicten in de diepte, dat zich bijna aan ons oog onttrekt. Ik kan mij niet voorstellen, hoe een wereld zonder gebrek en lijden, zonde en dood, eruit zal zien . . . 'en Hij zal alle tranen van hun ogen afwissen, en de dood zal niet meer zijn, noch rouw noch geklaag, noch moeite zal er meer zijn, want de eerste dingen zijn voorbijgegaan'. Wie zijn Bijbel kent en bij zijn Bijbellezen soms een groot verlangen voelt opkomen naar de wederkomst van Christus, die weet wel waar dit staat. Ik kan mij die wereld zonder rouw of moeite niet voorstellen. Ik ken alleen een gebroken wereld. En ik weet, dat het een gebrokenheid is door de zonde.

En dáárdoor zijn er problemen en vragen, die in hun diepste zin niet kùnnen worden opgelost. Daar kunnen grote verschuivingen zijn en enorme veranderingen, maar er blijft iets over, dat niet wordt opgelost. Wij kennen ten dele en wij kùnnen ook maar ten dele.

Wij weten, wat van ons gevraagd wordt. Wij hebben al eerder herinnerd aan het vrome woord van de piëtist Hoffmann: als ik wist, dat Christus morgen zou komen, zou ik vandaag nog moeten werken alsof de wereld nog duizend jaar zou bestaan. Wij moeten doen wat onze hand vindt om te doen. En daarbij putten we uit het geloof, dat het Evangelie een vernieuwende kracht betekent voor héél het leven.

Maar tegelijk blijven we ons bewust, dat het een uiting is van zondig en hoogmoedig humanisme, wanneer we zouden zeggen dat alle problemen in deze wereld kunnen worden opgelost, àls we maar willen.

Overgenomen uit "Friesch Dagblad".

•

HOW THEY GET BIG CROPS OFF SMALL ACREAGES IN HOLLAND

Soon, as we watch the flowers fading in our garden, our tulips, hyacinths and daffodils, the Dutch growers will be preparing to harvest three billion bulbs. Each one is a live storehouse of plant energy. Each has an embryo flower formed inside, ready after fall planting to burst forth in spring glory. And 85 per cent of all the bulbs harvested in Holland are exported.

Actually only a small area in Holland is devoted to bulb-growing and by Canadian standards, the land holdings are tiny. But in Holland, the need to cultivate intensely, the great research on bulb culture, the country's need to export or die, have all worked to the advantage of the world's gardeners.

Other areas of the world have attempted to cut in on the Dutch bulb market. But only Dutch bulbs are reliable in quality, size and quantity, year after year after year. (Besides hyacinths, tulips and daffodils, the major crop, Dutch growers also produce crocus, bulbous iris, and anemones, and in the off season, lilies, dahlias and gladiolus.)

Careful, planned fertilization, regulation of the water table, ruthless weeding and roguing (getting rid of plants that don't measure up) bring tulip and daffodil offsets, and hyacinth bulblets on to market size. Then, at the very moment home gardeners regard as the start of things — the opening of the flowers — the Dutch grower lops them off. All the energy the plant leaves can manufacture must go into fatter bulb formation.

Lopping of the flowers is still mostly done by hand but the odd machine is appearing to do the job mechanically, at least among the daffodils. Some men, although not so many, have to follow the machine to get the blooms it misses.

The Dutch grow their bulbs on limey sands, sea clays, light clays and some tulips are even grown on heavy clays in the north. But the most intensive bulb-growing area — if not the largest producing area — is confined within a four-mile-wide, fifty-mile-long strip of sand behind the North Sea dunes near Lisse where the Keukenhof gardens are.

When maximum growth has been reached, the bulbs are dug, mostly by machine now. Foliage is removed and carted away to be composted. The bulbs are dried, and then graded, again by machine. Standards are rigid for the minimum flowering size; jumbo bulbs command a premium. Those too small to make it this year will go back in the ground next fall to be grown on another season.

Bulbs are treated with pesticides, given hot-water treatments, and then stored at the correct, pre-determined temperatures to complete the ripening process. Temperature treatment also is governed by the bulbs' destination. Those for early forcing will get a stretch at five degrees centigrade (about 35 degrees F) but only after the right stage is reached. Bulbs destined for the southern hemisphere, where seasons are reversed, are held back for six months.

When given the right temperatures for long enough, the bulbs are carefully inspected, then packed for shipment. Crews of ships bringing them across the Atlantic make sure they are kept cool, well-ventilated and dry. This all indicates just how well the Dutch know their bulbs. Fortunately we Canadian gardeners don't have to.

In Canada, the new shipment first appears at dealers from the end of August to the first week in September. And the buyer can be sure when he makes a selection at his nursery sales station, or buys a pre-packeged box of bulbe at a local grocery store, that his spring will be brighter.

— Free Press Weekly.

KLM ZOMERDIENSTREGELING 1970

De nieuwe Amsterdam—Chicago dienst vertrekt dagelijks van Schiphol om 12.55 uur, de vliegtijd bedraagt 9 uur. De vluchten uit Chicago naar Europa vertrekken om 17.45 uur, vluchtduur 8 uur.

New York is in het hoogseizoen 36 keer per week met Amsterdam verbonden. Montreal 13 keer per week. Alle diensten tussen New York/Chicago/Montreal en Amsterdam worden non-stop gevlogen. De tot vijf vluchten per week verhoogde dienst op Houston maakt een tussenlanding te Montreal.

THE FIRST SPRINGFORD MOUNTED TROOP is one of few mounted scout troops in Canada. The Ontario boys are working on a drill similar to the RCMP's to present at fall fairs. (Globe and Mail Photo)

De KLM biedt U nu 15 dagen in Europa met een auto, voor slechts $314.*

Dat is de ongelooflijk lage prijs van KLM's populaire Eurauto huurplan. Voor slechts $314 per person is hierbij inbegrepen: retourbiljet Montreal-Amsterdam; twee weken huur van een ruime Ford Escort; en 1500 km gratis rijden!

Als U van plan bent wat langer vakantie te houden dan kunt U gebruik maken van het 17 daagse Eurauto huurplan (dit kost slechts $43** meer). U kunt dan ten volle profiteren van Uw twee weken vakantie door op vrijdag te vertrekken en op zondag terug te komen. Daarnaast is er ook nog een 22 daags huurplan vanaf $395.**

Als U gebruik gaat maken van de nieuwe, lage 29-45 daagse excursie tarieven, dan biedt KLM U een uiterst voordelig autohuurplan om Uw vakantie nóg prettiger te maken. Het heet Comfi-Car en U kunt kiezen uit maar liefst 6 verschillende mogelijkheden! Er is dus vast wel een regeling bij die in Uw reisplannen past. Er zijn nieuwe modellen auto's beschikbaar voor periodes van een tot drie weken. Van 500 tot een onbeperkt aantal km gratis rijden — en voor mensen die niet autorijden is een treinregeling mogelijk, tegen dezelfde lage prijs. Het Comfi-Car programma kost slechts $335 vanaf Montreal.

Raadpleeg Uw KLM reisagent voor verdere inlichtingen over het Eurauto plan of het Comfi-Car programma.

*Prijs gebaseerd op BIT economie klasse tarief vanaf Montreal, 2 personen per auto.

**Prijs gebaseerd op GIT economie klasse tarief vanaf Montreal, 2 personen per auto.

KLM
ROYAL DUTCH AIRLINES

Wij gingen op reis

(Vervolg van pag. 4)

Rasmunsen, van Noorwegen, zeilde deze route als eerste van het Oosten naar het Westen en dat duurde 3 jaar, van 1903—1906. Als bijzonderheid zij nog vermeld dat Henry Larsen, ook een Noor, in dezelfde plaats geboren was als Rasmunsen. Hij was in Canada sergeant bij de Royal Canadian Mounted Police en speciaal belast met bevoorrading van de buitenposten van de politie in het hoge Noorden.

Na de reis van West naar Oost werd de "St. Roch" in Halifax geheel nagezien, opgeknapt en van een zwaardere machine voorzien. De reis terug naar Vancouver begon 22 juli 1944 en duurde maar 86 dagen. Zo waren Larsen en zijn mannen de eersten die de tocht heen en terug door de N.W. passage succesvol volbrachten. Als aandenken aan dit historisch feit heeft men dit schip in zijn geheel in een groot gebouw bij het Scheepvaart museum ondergebracht. Men kan er geheel omheen wandelen en het ook van binnen bezien. Men is nu echter nog bezig om het schip op te knappen om het zoveel mogelijk in de oorspronkelijke glorie voor het publiek ten toon te stellen.

— —

De volgende dag, vrijdag, was het regenachtig weer en we maakten ons de tijd onledig om wat korte wandelingen te maken in de omgeving waar onze kinderen wonen. Richmond, Burnaby en New Westminster zijn eigenlijk alle voorsteden van Vancouver. De overgang kan men nauwelijks merken. Richmond, waar wij logeerden, is eigenlijk een eiland, aan de N.W. zijde door de brede Fraser rivier gescheiden, maar nu door de Fraser rivier brug (1610 voet lang) verbonden met Vancouver. Onze schoonzoon vertelde ons dat men 14 jaar geleden in Richmond een lot kon kopen voor 300 dollar. Nu moet men voor eenzelfde lot drie- tot vierduizend dollar betalen. Aan alles kan men merken dat het klimaat in British Columbia anders is dan in Alberta, hoewel de beide provincies naast elkaar liggen. Bomen van allerlei soort en zo ook vruchtbomen doen het in B.C., althans in het zuiden, uitstekend. Soms krijgt men de indruk, dat de plantenwereld — de flora — subtropisch is. Dit heeft ook zijn nadelen. Overal zagen we een groene uitslag op boomstammen en houten schuttingen. Zelfs de asfalt singels op de daken, vooral die van een lichte kleur, ontkwamen hier niet aan, wat een verweerde indruk geeft. Het vochtige zeeklimaat is hier natuurlijk de oorzaak van.

Zaterdag zetten we koers naar het "Stanley Park", zo genoemd naar Sir Henry M. Stanley, een Britse ontdekkingsreiziger (1841-1904). Dit beroemde park is een dierentuin met uiteraard veel zeedieren en watervogels uit alle streken van Noord Amerika en andere meer tropische landen. Veel bekijks hebben hier de "polar bears". Het is heel vermakelijk om deze grote beesten in het water te zien spelen met een lege beerton en een afgewerkte autoband. Beren zijn echter niet zo onschuldig als ze ogenschijnlijk lijken, want overal staat op borden de waarschuwing: Do not feed bears! Voor een klein soort aapjes en chipmunks heeft men een soort tredmolen geconstrueerd, die ze van binnen zelf aan het draaien brengen. Vooral de chipmunks geven dit wiel een vliegende vaart. Van alle bezienswaardigheden hadden zij de meeste belangstelling. In dit park was men nog bezig om grote bassins voor walvissen te bouwen, maar dit was nog niet geheel voor het publiek open. Er zijn in dit park veel bezienswaardigheden, maar voor ons toch niet zoveel nieuws, omdat Calgary's "Zoo" de beroemdste is in heel Canada. Wat ons opviel was dat de meeuwen (sea gulls) zich in de open vijvers voor allerlei soorten eenden enz. te veel baas maken. Maar ja, de zee is hier vlakbij en Canada is een vrij land, ook voor vogels! We vermelden dat de parkwachters hier in keurige uniformen op luxe paarden rondrijden om een oogje in het zeil te houden.

Na ons bezoek aan Stanley Park maakten we een rondrit door en om de stad. Een van de meest belangrijke plaatsen van ontspanning is de Grouse berg. In 1965 is deze berg aangekocht door een nieuwe company, Grouse Mountain Ltd., en geheel voor ontspanning ingericht. Moderne kabelbanen brengen de bezoekers naar boven, waar een modern hotel is gebouwd met sportterreinen enz. Het eerste jaar na de opening liep het bezoek al over de 200.000 en dat neemt nog jaarlijks toe. Van de top ziet men een schitterend panorama!

Op de terugreis reden we natuurlijk geheel rond de stad langs de haven. Dat is een gewaarwording op zichzelf.

— —

In Vancouver zijn twee gemeenten van de Chr. Reformed Church. Dat is niet veel, voor een grote stad, zal men zeggen. Er zijn echter vijf andere gemeenten van de Chr. Reformed denominatie in de onmiddellijke omgeving van de stad. Met de gemeenten in Vancouver wordt dat meer dan 700 gezinnen met een ledental van tegen de 4000. Men kan dus niet zeggen dat onze mensen in en rond Vancouver slecht vertegenwoordigd zijn.

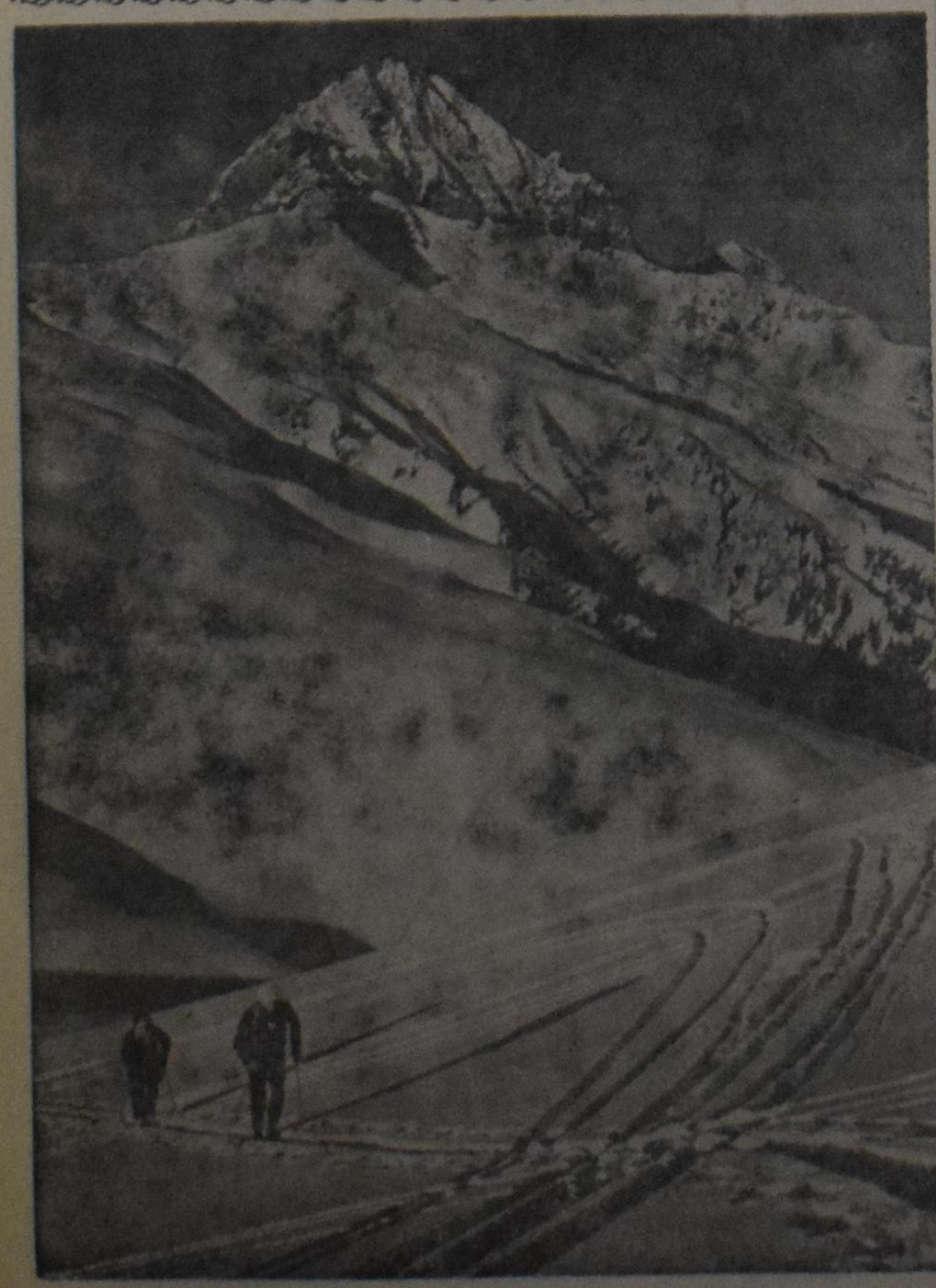
Wij gingen natuurlijk in Richmond naar de kerk. Als we op reis zijn vinden we het zo echt mooi, dat we met broeders en zusters van hetzelfde geloof kunnen opgaan naar Gods huis.. Geve God, dat bij al de verwarring die er is onze kerken een bolwerk mogen blijven tegen ongeloof, evolutie en revolutie!

In Richmond heeft onze gemeente een mooie, nieuwe kerk en de gemeente telt 126 gezinnen. We kregen de indruk van een opgewekt kerkelijk leven.

— —

Na een hartelijk afscheid aanvaardden we de terugreis de volgende maandagmorgen. Het weer was regenachtig. We bleven in Abbotsford over voor dinner. Vandaar gingen we weer in de richting van de mountains door de vruchtbare Fraser Valley waar de Nederlanders goed profijt van weten te trekken! De lucht klaarde op, maar er hingen nog zware wolken diep in de bergen. Die nacht bleven we over in "Salmon Arm", en de volgende dag om 2 uur waren we weer in Alberta met zijn heerlijke heldere lucht en eindeloze vergezichten.

En nu nog deze vraag: Is een reis door de bergen in de winter gevaarlijk? Wel, wanneer alle voorzorgsmaatregelen en waarschuwingen in acht worden genomen, dan kunnen we deze vraag ontkennend beantwoorden. Er is altijd gevaar voor neerstortende rotsen en lawines, maar tijd noch moeite worden gespaard om ongelukken te voorkomen. Op de heenreis was nergens sprake van moeilijkheden. Op de terugreis was er in Roger's Pass veel sneeuw gevallen en toen hadden speciaal grote truck en trailer combinaties wel moeilijkheden. Voor ons was het een onvergetelijk mooie trip, waarvan we echt genoten!



Deze foto van de "Three Sisters Mountains" in British Columbia toont wel dat de bergketens van B.C. en Alberta voor geen land ter wereld onderdoen in imponerende schoonheid. Op sommige berghellingen kan men in alle seizoenen skiën.

De uiterst belangrijke rol van Canada's Etnische Pers

door Robert Stanbury

De Minister zonder Portefeuille, Z.E. Robert Stanbury, die verantwoordelijk is voor zaken ten aanzien van staatsburgerschap en voorlichting, heeft onlangs gesproken tijdens de Biennial Convention van de Canada Ethnic Press Federation. Hieronder volgen enkele van zijn opmerkingen.

(Canadian Scene) — Efficiente voorlichting is wellicht de allerbelangrijkste factor in onze pogingen op het gebied van een creatieve practijk en ontwikkeling van het staatsburgerschap in onze veelzijdige gemenschap. Samen (de Regering en de etnische pers) bewegen we ons op terreinen die de basis vormen van nationale eenheid, identiteit en voortbestaan — kennis van onze instituties, van ons land en onze landgenoten; een kans voor iedere individu om deel te nemen en zijn talenten te ontplooien. Op dit gebied hebt U een uiterst belangrijke rol, omdat U zoveel mensen kunt bereiken die vaak op geen enkele andere wijze benaderd kunnen worden.

In ons officieel tweetalige en multi-culturele Canada toont U de nieuwe immigranten dat er in hun nieuwe land een rechtmatige en welkome plaats is voor hun moedertaal. U hebt er aan mee geholpen dat er in Canada een groeiend begrip is voor talen als een symbool van iemand's cultuur en persoonlijkheid. Wij beginnen allemaal te zien hoe belangrijk het is Frans of Engels — of zo mogelijk beide talen — te kunnen spreken. U moedigt dat aan in Uw bladen. En ook de federale regering helpt hier door het geven van cursussen financieel te steunen. Het is echter onmogelijk dat een immigrant alle nieuwe kennis die hij nodig heeft, meteen opdoet in een nieuwe taal. U als etnische pers doet zulk werk door hem te doen wennen aan zijn nieuwe omgeving en hem te benaderen in de taal die hij het beste begrijpt.

Ik ben er niet zeker van dat Uw belangrijkheid en Uw potentieel altijd goed begrepen zijn door het Canadese volk en de Regeringen. Dit potentieel is echter duidelijk naar voren gebracht in een rapport van de Federal Task Force on Government Information. Het benadrukt de noodzakelijkheid dat de Regering de mensen benadert in een taal die zij kunnen begrijpen. Onder "taal" verstaan wij hier uiteraard de verschillende vormen van communicatie, en voor de ene groep is dat wellicht anders dan voor de andere, maar waar het op aan komt is dat het wordt gedaan in de moedertaal van de mensen. Het rapport zegt dat de Regering er niet in geslaagd is om de immigranten op effectieve wijze op de hoogte te brengen van de overheidsdiensten die speciaal voor hen zijn ingesteld. Dit was een van de belangrijkste redenen waarom de Task Force heeft voorgesteld een nieuw bureau "Information Canada" op te richten. Het is de bedoeling dat dit bureau de reeds bestaande voorlichtingsdiensten helpt met het ontwikkelen van efficiente manieren van communicatie tussen het volk en de Federale Regering. Information Canada is dus niet een centrale voorlichtingsdienst en zal ook geen bevoegdheid hebben of autoriteit om controle uit te oefenen op berichten die voortkomen uit de Regering.

De Information Task Force heeft ook de oprichting van plaatselijke adviesbureaux voorgesteld. Dit voorstel is thans in studie. De diensten die door dergelijke bureaux verleend zouden kunnen worden staan uiteraard in direct verband met de problemen die U en Uw lezers ontmoet. Het is ons bekend dat andere landen geëxperimenteerd hebben met dergelijke bureaux en dat er ook in Canada pogingen op dit gebied gedaan zijn. Een goed voorbeeld is het voorlichtingsbureau van het Toronto Social Planning Council. Ik hoop dat we voor het einde van dit jaar een besluit kunnen nemen ten aanzien van dit voorstel.

U als etnische pers hebt het op U genomen om de nieuwe immigranten op de hoogte te brengen van de zaken ten aanzien van het burgerschap. U zelf en de nieuwe immigranten moeten vaak het gevoel gehad hebben dat zij alleen stonden in hun pogingen zich te wennen aan een nieuw land, alleen in een gemeenschap van Canadezen die die strijd al lange tijd geleden hadden gevoerd of niet gevoerd hebben. U kunt hen nu vertellen dat wij in zekere zin allemaal betrokken zijn bij deze strijd en dat we als het ware allemaal "newcomers" zijn in een nieuw Canada waarvan de omtrekken nog maar vaag zijn. Het lijkt mij toe dat het voor ons allemaal gemakkelijker zal zijn, zowel voor de immigranten als voor ons allemaal, als zij dit zoeken naar een creatief burgerschap begrijpen. Het maakt het gemakkelijker om elkaar te helpen en te begrijpen als unieke individuen. Op die manier zullen wij betere burgers van Canada en van de wereld worden. Ik feliciteer U met de rol die U speelt in dit grote Canadese avontuur.

There is nothing but God's Grace. We walk upon it; we breathe it; we live and die by it; it makes the nails and axles of the universe.

Robert Louis Stevenson

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

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French sliced beans
Spinach Extra
Endive
Cut green beans
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Kale
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Carrots
Peas & carrots
Marrowfats
Brussels sprouts
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Applesauce
Purslane
Vegetables for soup

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Het is veel verstandiger om in een gezellige, geriefelijke CN trein te reizen.

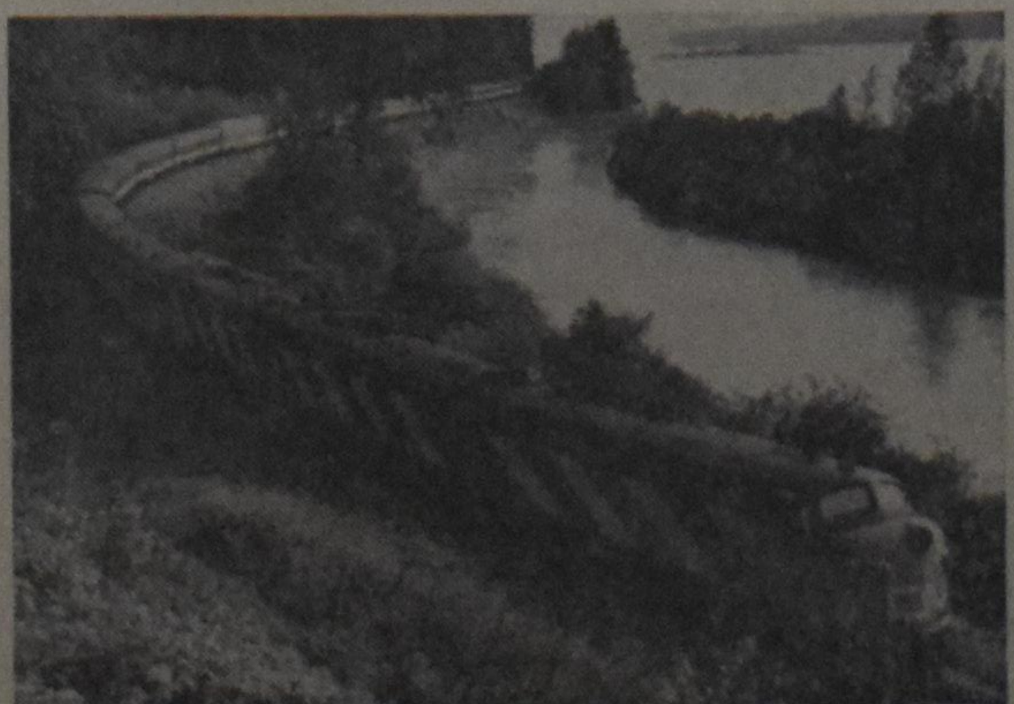
U kunt gemakkelijk zitten, zich ontspannen, nieuwe vrienden maken en naar het voorbijgaande landschap uitkijken. Er is een verscheidenheid in geriefelijke plaatsen — coaches, slaapplaatsen, cabinetten of slaapkamers.

Geniet van heerlijke maaltijden. Gezellige bars met volledige vergunning. En voorkomende bediening.

Het beste van alles is dat U zich geld kunt besparen. Het reizen per CN treinen is een van de beste koopjes die U ooit zult tegenkomen. Bekijk de volgende voorbeelden van enkele reistarieven in coaches op "red bargain" dagen:

TORONTO—MONTREAL	$ 9.90
TORONTO—WINNIPEG	$25.00
TORONTO—VANCOUVER	$50.00

Zelfs nog meer besparing tegen Gezins-, Jeugd- en Groepstarieven. Bel het Reisbureau of Het Passageverkoopkantoor der CN op.



CN
Canadian National

Our beloved parents, grandparents and great-grandparents
GERRIT JAN MARINUS ENSERINK

and

JOHANNA HERMINA ENSERINK
nee HIETKAMP

hope to celebrate their sixtieth wedding anniversary, the Lord willing, on May 6, 1970.

"U alleen, U loven wij:
ja, wij loven U, o Heer,
want Uw naam, zo rijk van eer,
is tot onze vreugd' nabij.
Dies vertelt men in ons land
al de wond'ren Uwer hand!"

Holland:
Eefde:
Mevr. H. Enserink—Lammers.
Rekken:
G. Enserink.
A. Enserink—Maag.
Leiden:
Mevr. F. M. Enserink—Van Hulzen.
Almen:
Joh. Enserink.
T. Enserink—Van Den Berg.
Rheden:
M. W. Enserink.
M. Enserink—Jansen Van Doorn.
Lochem:
J. Schouten—Enserink.
H. J. H. Schouten.
Groningen:
J. G. Dwarshuis—Enserink.
C. J. Dwarshuis.
Canada:
Kitchener, Ont.:
G. M. Ross—Enserink.
G. Ross.
Aylesford, N.S.
L. Enserink.
G. M. E. Enserink—Deurwaarder.
Charlottetown, P.E.I.:
W. J. Kamphuis—Enserink.
H. J. Kamphuis.
Vernon River, P.E.I.:
J. Enserink—Pelgrum.
Holland:
Nunspeet:
G. W. Enserink.
A. Enserink—Baalbergen.
Nijverdal:
H. J. Van De Strate—Enserink.
Joh. Van De Strate.
50 grandchildren and
4 great-grandchildren.
"De Huurne", Almen (Gld.),
The Netherlands.

1925 — 1970

With thankfulness to our God we hope to celebrate the 45th wedding anniversary of our parents and grandparents

JACOB VAN DER BEEK
FREDERIKA VAN DER BEEK
(nee TUITMAN)

on May 13, 1970.

That the Lord may be with them in the years to come, is the wish of their children and grandchildren.

Albert and Alie Van der Beek, Veenhuizen, Holland.
Alice and Abe Bruinsma, Cayuga, Ont.
Thea and Mijndert Hartman, Haarlem, Holland.
Eike and Henk Van Rijswijk, Ottawa, Ont.
Ben and Diny Van der Beek, Dunnville, Ont.
Annie and Dick Hoekstra, Dunnville, Ont.
Arthur and Coby Van der Beek, Dunnville, Ont.
Wilma and Edward Boorsma, Milton, Ont.
Henry Van der Beek.
And 33 grandchildren.
R.R. 6, Dunnville, Ont.

1925 — 1970

On May 14, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

REINDER KUIKEN
and
ANNA KUIKEN (POSTHUMAS)

their 45th wedding anniversary.

May the Lord bless them for each other and for us in the years to come.

Hank & Helen, Baltimore, Md., U.S.A.
Effie & Andre Van Cleef, Mt. Brydges, Ont.
Boukje & Dirk De Boer, Strathroy, Ont.
Jim, London, Ont.
Adrian & Nancy, Strathroy, Ont.
Jake & Jennie, Acton, Ont.
Jerrie & Donna, Byron, Ont.
John & Grace, Lucerne, P.Q.
Heidi & Fred Van Ry, Strathroy, Ont.
and 23 grandchildren.

Opportunity to congratulate them on May 14th from 8 to 10 p.m. in the Westmount C.R.C., Strathroy, Ont.

Congratulations

1930 — 1970
Oudega (Sm.), Holland — St. Thomas, Ontario

With thankful hearts, we have quietly celebrated, on the 24th of April, with our dear parents and grandparents,

HIELKE TADEMA
and
HIELKJE TADEMA—BIJMA

their 40th wedding anniversary.

That the Lord may continue to bless them, as he has done in the past, is the sincere wish of their thankful children and grandchildren:

John and Anne Tadema, Joyce, Debbie, Harold and Linda, St. Thomas, Ont.
Minke Jongsma, Hilda, Edward, Julia and Rosa, St. Thomas, Ont.
Andy and Rita Tadema, Monica, Kathy and Carrie, St. Thomas, Ont.
George and Shirley Tadema, Harold, Gregory and Gwennie, Amherstview, Ont.
Harold and Judy Tadema, Steven and Robert, St. Thomas, Ont.

370 Wellington St.,
St. Thomas, Ont.

Drachten 1930 — Simcoe 1970

Blij en danbaar hopen wij 9 mei met onze ouders en grootouders

MELLE JACOBI
en
GOOITSKE JACOBI—DE BOER

te herdenken dat zij 40 jaar geleden door de band des huwelijks werden verbonden.

Dat de Here hen nog lang voor ons mag sparen, is de wens van hun dankbare kinderen en kleinkinderen.

Reinder en Mary Jacobi, Hilda, Gertrude, René, Bernard en Marcel, R.R. 2, Hagerville.
Rienk en Emmy Jacobi, Marcel, Hans, Reny, Freddy, Carambel, Brasil.
Jonas en Jennie Jacobi, Melle en Alida, R.R. 4, Simcoe.
Charles en Alice Elgersma, Gertrude, R.R. 4, Simcoe.
R.R. 4, Simcoe, Ont.

We are happy and thankful to announce the 40th wedding anniversary of our parents and grandparents,

JACOB HUIZINGA
and
JACOBA HUIZINGA
(nee RENKEMA)

on May 15, 1970.

We pray and wish that the Lord may give them many more years of happiness to come.

Their thankful children:
Clarence and Corrie Huizinga, St. Catharines, Ont.
Nellie and Martin Tamming, Sarnia, Ont.
Bob and Lenore Huizinga, St. Thomas, Ont.
Shirley and Alex Kroll, Strathroy, Ont.
Rose and Tom Feddema, Denfield, Ont.
Betty and Mike Bijlsma, Woodstock, Ont.
and 21 grandchildren.

Open house will be held at their residence, R.R. 5, Strathroy, Ont. on May 15, from 2 to 5 p.m.

With thankful hearts we hope to remember on May 16th, 1970 the 40th wedding anniversary of our parents and grandparents

GERRIT JAN BRUS
and
ALEIDA GRADA BRUS—VAN ARRAGON

May God grant them many more years together, is the wish of their children.

Gerrit & Marie Brus.
Conrad & Ann Guichelaar
Sibe & Margaret Smit.
George & Gerda van Dyk.
Henry & Diane De Boer.
Jake & Alice Winter.
Jim & Christine Vreugdenhil.
Marie.
And grandchildren.
R.R. 7, Brantford, Ont.

Zo de Here wil hopen wij op 19 mei 1970 met onze geliefde ouders

REIN KOOPMAN
en
BERENDIENA KOOPMAN—OVING

de dag te herdenken dat zij 40 jaar geleden in het huwelijk zijn verbonden.

Moge de Here, die hen in de afgelopen jaren tot een God en Vader wilde zijn, hun in de komende jaren ook nabij zijn en nog lang voor elkander en ons sparen.

Hun dankbare kinderen en kleinkinderen:
Tom en Corry Koopman, Breezand, Ned.
Janet en Harry Burggraaf, Joanne, Raymond, Frank, Brenda, Arlene, Anthony, Sylvia, Arthur, Chatham, Ont.
Pearl en Martin Rintjema, Jack, Dianne, Ray, Joyce, Tom, Susan, David, Chatham, Ont.
Rienie Koopman, Raymond, Paulene, Bernita, Grand Rapids, U.S.A.
Diane en Nick Zuidema, Charles, Bernita, Ronnie, Maryanne, Chatham, Ont.
Linda en Harry Sluis, Bonnie, Debbie, Billy, Bobbie, Chatham, Ont.
Ray Koopman, Woodstock, Ont.
Bill Koopman, Chatham, Ont.

1930 — 1970

Zo de Here wil hopen wij 21 mei 1970 met onze geliefde ouders en grootouders

RYK SNETSELAAR
en
JOHANNA GEERTRUIDA SNETSELAAR—VAN LEEUWEN

de dag te herdenken dat zij veertig jaar geleden in het huwelijk zijn verbonden.

"Heere gij zijt voor ons geweest een toevlucht van geslacht tot geslacht." - Psalm 90-18.

Hun dankbare kinderen en kleinkinderen:
Burlington:
Albertus Snetselaar.
Betty-Lou Snetselaar—Brannan.
Norma-Jo, Ryk.
London:
Maja Van Pelt—Snetselaar.
Max Van Pelt.
Jo-ann, Willem.
London:
Elizabeth Kok—Snetselaar.
Jan Kok.
Gene, Ryk.
St. Thomas:
Willem Snetselaar.
Elizabeth Snetselaar—Heslinga.
Ryk.
R.R. # 1, St. Thomas, Ont.

1935 — 1970

On May 16th, the Lord willing, we hope to celebrate with our dear parents and grandparents

SIETZE KLOOSTER
and
POPKJE KLOOSTER,
nee KUIPER

the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us all in the years to come, is the wish of their children and grandchildren.

Aylmer, Ontario:
John and Winnie Steenbergen, Don, Diana, Eddie, Nancy, Brian.
Aylmer, Ontario:
John and Margaret Posthumus, Ricky, Wilma, Stephen, Ronnie, Patricia.
Belmont, Ontario
John and Corrie Klooster, Jeffrey.
Ingersoll, Ontario:
Jack and Liz Klooster, Stephanie, Debbie, Sidney.
R.R. # 5, Aylmer, Ontario.

Op 15 mei 1970 hopen wij met onze geliefde ouders en grootouders

PLEUN PIETER VAN DER ENDE
en
MARIA JOHANNA CHRISTINA VAN DER ENDE—VAN DER WEES

de dag te herdenken waarop zij 35 jaar geleden in het huwelijk werden verbonden.

Moge de Here hen nabij zijn in de komende jaren, is de wens van hun dankbare kinderen en kleinkinderen.

Nelly en Peter De Boer, Rexdale, Ont.
Jerry VanderEnde, Hornby, Ont.
Tom en Liz VanderEnde, Hamton, Ont.
Cathy en Daan DeMos, Bracebridge, Ont.
Riki en Jim Louter, Burlington, Ont.
Peter VanderEnde en Judy, Hornby, Ont.
en 10 kleinkinderen.

1940 — 1970

On May 17, 1970, the Lord willing, we hope to celebrate with our parents and grandparents

MARTEN KINGMA
and
ANTJE DINA KINGMA,
nee PETERKAMP

the occasion of their 30th wedding anniversary.

"That God will always bless you
In His all-loving way,
And fill your heart with gladness
Through every passing day."

May the Lord bless them for each other and for us in the years to come, as He has done in the past, is the prayerful wish of their thankful children and grandchildren:

Jitske and Geert Horinga and children, Port Colborne, Ont.
Bertha and Max Van Der Heide and children, Ilderton, Ont.
Sjoukje and Peter Stol and children, Kerwood, Ont.
Marten and Nellie Kingma, London, Ont.
Gerben.
Engbert.
Andrew.
R.R. 2, Ilderton, Ont.

We are happy to announce the 25th wedding anniversary of our dear parents

Mr. and Mrs. A. WAGENAAR

which we celebrated on May 9th, 1970.

Ps. 84 vs. 11.

Their thankful children:
Joe.
Ron and Jenny.
Jammie.
Ann.
Fred.
Stoney Creek, Ont.
120 King St. W.

On May 17, 1970 our dear parents

JOHN RIEMERSMA
and
MIENKE RIEMERSMA (RONDA)

will celebrate their 25th wedding anniversary.

That the Lord may spare them for many more years, as He has in the past is the wish of their thankful children.

Lloyd, Agassiz, B.C.
Pier & Fennalies, Edmonton, Alberta.
Albert, Agassiz, B.C.
1709 Cameron Rd.,
Agassiz, B.C.

Another Base

At the turn of the century, most Christians were either Europeans, Russians or North Americans. By the year 2000, however, nearly 60% of Christendom's 1.9 billion souls will be living in the so-called Third World — Africa, Asia, Oceania and Latin America. As never before, Christianity is on the move — southward — and on the way to becoming predominantly a religion of nonwhites.

So predicts Dr. David B. Barret, author of **Schism and Renewal in** Africa (1968) and secretary of an ecumenical research team based in Nairobi. Christianity's growth in Africa is the most dramatic aspect of the geographic and ethnic shift. By the end of the 20th century, the number of African Christians of all faiths will have grown from 4,000,000 in 1900 (3% of the continent's population) to 351 million (46%). In the process, Christianity in Africa will have surpassed its rival Islam by 25 million adherents. The remarkable growth is attributable to normal population increase and a high incidence of conversion: one of every three African Christians is a first-generation convert.

"For sheer size and rapidity of growth, this must be one of the most spectacular stories in history," says Theodore L. Tucker, executive director of the Africa Department of the National Council of Churches. Three hundred million African Christians "might well give Christianity a permanent non-Western base." With Christianity in mild decline in the developed world (a projected 65% of its populace in 2000, as opposed to 77% in 1900), the day may well come when African and South American missionaries are sent to the far north for the purpose, in Melville's phrase, of christianizing Christendom.

From: "Time".

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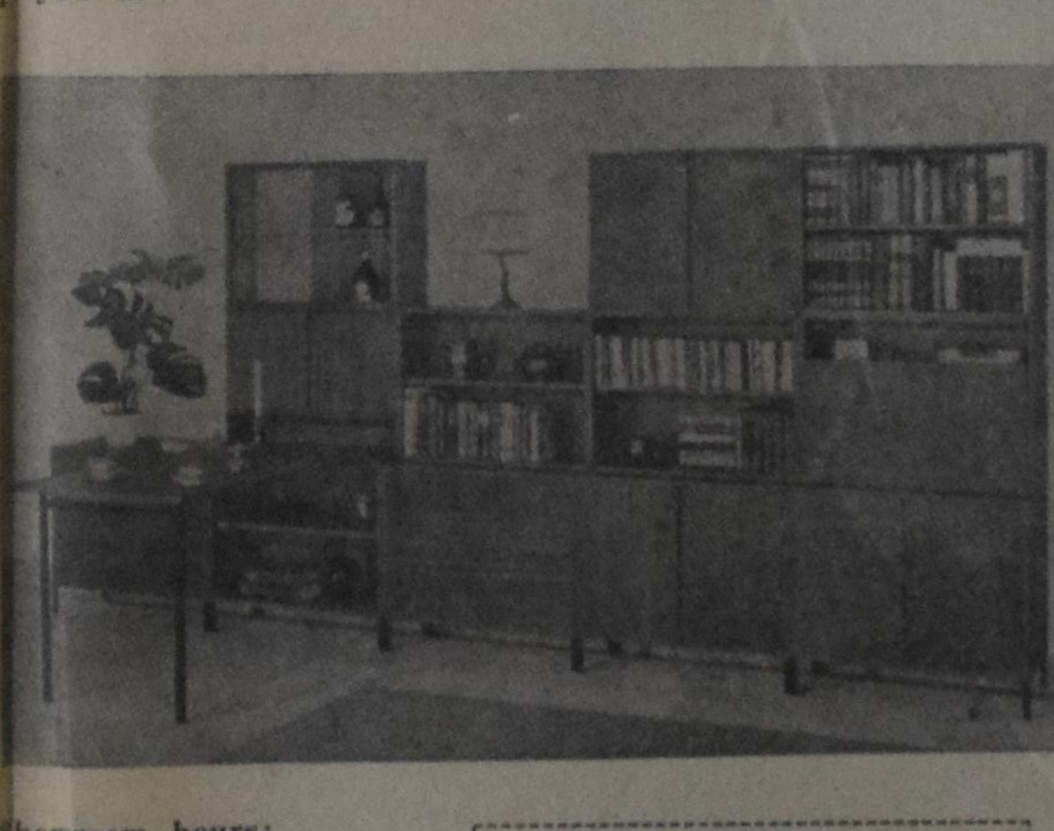
Zie de complete lijst van
PREMIEBOEKEN
voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

Problem:

You have a bare wall. And you keep staring at it wondering what to do with it. And you don't have any room for your dishes and glassware. And half of your books are still packed in boxes downstairs. So, what do you do?



Solution:

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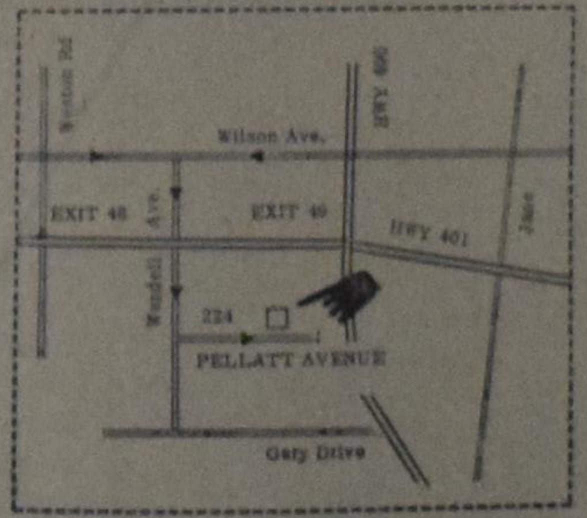

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THE CREEDS AND THE SCHOOL

Dear Editor,

In your issue of April 2 we found plenty of contact and in several ways the expression was made that there is a growing need to keep working together.

Calvinist-Contact might well be a good medium to press this need for working together on us.

We need contact and if it is calvinistic, some sparks might fly too, but that is still better than no contact at all.

Bert Hielema's letter might after all be justified by the fine response received from Proff. Beversluis and Oppewall, our educational difficulties could not have been better spelled out. We all know we need a Christian curriculum, what we don't seem to know is, that we need all of our talents to come up with one.

It might well be to the credit of the A.A.C.S. and its leading thinkers, that this problem is getting so much attention, but a problem recognized is not yet a problem solved.

The fact that so many graduate teachers busy themselves immediately with curriculum reform is refreshing in a way, they have been made aware of our problem in this field, but is would be better perhaps if all this activity was curtailed and left for those who have the talents and the time to really develop a christian curriculum.

A few statements here and a few remarks there is not going to produce classroom material, unless all our organizational forces start working together for good.

In the spirit of the Beversluis and Oppewal's letter, there is hope!

There was a time, be it a short one, that I also thought having a schoolcreed would perhaps be a good thing, after all the church creeds do not address themselves fully to the problem of educating our youth.

Our Reformed world and life view might have been sufficient for earlier generations to realize what kind of school, labour movement or political party to have, for us it is not sufficient.

We are the discoverers of "Life is Religion" and therefore all aspects of that life have a religious basis, the school society, the labour union, the Employers association, the Shoemakers club and the Barbers organization are no longer members of a big life body, but each and everyone stands on its own as a religious entity with its own creed.

Paul would say, I discovered that you are a very religious people, I see creeds everywhere, I even see one for the unknown organization.

But that might just be the one he preached about, the God Who created it all, and Who is not far from us, yes as our own poets say, life is religion, He is living in us and He is one and so should we be.

If the three forms of unity do not address themselves to the problems we face today, let the church sit down and rewrite them or come up with up to date forms, that is reformation!

Life is religion, alright, but then in unison. Don't make this slogan "Life is religion" a farce by making us believe that we can write a creed for schools where children from all kinds of denominations can be educated together.

That we can write a creed for a labour organization in which all kind of churchmembers can work together.

Don't make the slogan "Life is Religion" a farce by having a religion for Sundays, for the schoolchildren and for the job and another for political activity.

Followers of Dooyeweerd and Vollenhoven know about the unity of life, being consistent with their philosophy of life, the only course open for them is to have this philosophy rule over all the spheres, it is no surprise to me, that we have plans for a separate A.A.C.S. summer course for teachers.

They believe in separate creeds for education, labour, and politics, provided these creeds are written by them!

We might not like it, having the Church as supreme court in our religious life, but I am afraid the Lord has not given us much alternative; the disciples were mostly if not all craftsmen. The Lord put them together as a Church and as such gave them the key!

Dirk Brinkman.

Bowmanville, Ont.

THE CHRISTIAN STUDENT

Dear Editor,

I wish to make a few comments on a recent article entitled **Am I A Christian Student?**. This article was written by a former student of psychology at one of our larger universities. Mr. Kranendonk, who presently is following a study in library science, related his difficulties in finding Christian justification to continue in his chosen area at the university in question, or at any other N.A. university for that matter. In addition Mr. Kranendonk mentioned the Institute for Christian Studies in Toronto and his futile attempts to obtain finances for graduate studies at the Institute. Mr. Kranendonk implied that allocated funds for campus ministry should perhaps be diverted to support those students wishing to study at the Institute, while other funds would be welcome as well. I express my admiration for Mr. Kranendonk's eloquently stated opinion.

As a graduate student in psychology at the same university and personally slightly acquainted with Mr. Kranendonk, I felt it nevertheless necessary to at least attempt to comment on a few of his points.

It seems that the writer directs his criticism and feelings of frustration at two objects: at science and higher education as they are presently conducted and adhered to, and secondly at the Church. Allow me to comment on each of these separately.

1) Mr. Kranendonk initially criticizes the basic philosophy (principles, beliefs, methodology, approach) of the behavioral sciences by stating that this philosophy is essentially religious in nature and not neutral as he had hoped or expected when he entered the program. He mentions three assumptions (i.e. that which you accept without proof), which according to the writer are of a religious nature, and underly present day psychology: (i) Psychology is the study of human behaviour; (ii) Man is basically good and it is merely interaction with culture and society which results in evil; (iii) Man is no more than a complex animal. Let me consider these three stated assumptions separately.

The first assumption as stated by Mr. Kranendonk is not an assumption at all in the real sense of the word, but a classic definition of the term psychology, which has long since been modified to read as "the study of all behaviour, be it human or animal". Aside from this ill use of the term assumption, it seems to me that there is nothing non-Christian about defining a word or an area of academic endeavour in operational terms. I am certain that the writer has no objection against calling biology the study or science of physical life of animals and plants or calling geography the study or science of earth's surfaces, physical features, etc.

Mr. Kranendonk's second assumption rests in my opinion on a misinterpretation of the abundant literature available in the area. It is presently strongly conceded that the occurrence and quality of one's behaviour does not merely stem from an interaction with one's environment, but depends to a great extent on what is inherited as well. In this sense, evil is not just merely acquired after birth, as Mr. Kranendonk led us to believe. No behavioral scientist would presently make this environmental claim, although the controversy regarding **nature or nurture** is still going strong as to the extent of their contributions to one's intellectual and personality make-up.

The third stated assumption, as I see it from the standpoint of a fellow Christian student, is biased in disfavour of psychology.

There is no doubt about the fact that experimental psychology, and to a great extent clinical psychology as well, sees man as the culmination of a still ongoing evolution. However, so do biology, anthropology, sociology, ecology, briefly all disciplines which are related in some way to the biological sciences, including medicine and psychiatry. Everyone is aware that Darwinism is one of the keystones of the life sciences of today. This is presently a strong issue in our churches as well (viz. Kuitert and Lever, etc.), and Mr. Kranendonk is fully permitted to reject Darwinian claims. He can not, however, justifiably single out psychology as the science which assumes the validity of Darwinism!

Mr. Kranendonk's main point is that psychology is humanistic and denies the existence of God. Needless to say that this includes any other religious objects of worship. Within the context of those whose lectures Mr. Kranendonk has followed, or with whom he has interacted at the university in question, I assume (i.e. accept without proof) that he is correct. I myself have experienced two psychology departments at different universities and am in full agreement that the majority of their faculties can be labelled humanistic. However, I also know at this same university a psychologist who is a Mormon minister, one who is a staunch Roman Catholic, an Orthodox Jew, a Christian Reformed psychologist, while at one of the universities in Toronto a Christian Reformed minister is studying to obtain his Ph.D. in the same area Mr. Kranendonk was interested in (Rogerian). Mr. Kranendonk's implication that psychology is **purposefully** undermining Christianity is therefore in my opinion not entirely based on facts, but derives basically from his personal interpretation, to which he is definitely entitled. That there is **no** Christian atmosphere, at most, if not all, departments of psychology is indeed what the conclusion can be. However, a label of this nature is applicable to most other departments and disciplines, including (I speculate) library science.

It is not my intention to whitewash non-Christian practices at N.A. universities, or anywhere else for that matter. I merely believe that the picture presented by Mr. Kranendonk should be interpreted in the light of the entire educational and scientific system of concepts. Judging from Mr. Kranendonk's article, no sound Christian, within the context of the present system, could justify becoming a behavioral scientist or life scientist, as no Christian institution offers sufficient graduate education in these areas. (Free University does.) This attitude, if I interpret Mr. Kranendonk correctly, defeats some of our basic duties and Biblical commandments.

The second main point presented in this article deals with the apparent apathy our churches demonstrate concerning their university

(Continued on page 10)

THE WORLD AROUND US

SOUTH AFRICA

There has just been an election in South Africa. The government was returned to power but lost a number of seats, while the opposition made some gains at the polls. This is hardly an unusual situation since this happens very frequently in most countries. Once a government has been in power for a few years, it often loses a few seats to the opposition which has no responsibilities and only has to criticize. The oposition can make more promises and can attack the government for not doing enough or doing the wrong thing. But in South Africa there are a few things which are different.

The National Party formed the government in 1948, and since then has never lost any seats in an election. But this time they lost ten seats. This was also the first time that no coloured or black people were to vote in the election. The thrid party in parliament is represented by only one person, and she was reelected although her platform of a more humane and watered down form of apartheid with greater political freedom for the almost 14 million voteless blacks is quite opposed to what the two major parties want. Yet, Mrs. Helen Suzman, representing the wealthy suburb of Johannesburg (Houghton) was returned to parliament. The big debate prior to the elections has not centered around the miniscule Progressive Party of Mrs. Suzman, but around a breakaway group from the national Party. This group accused Prime Minister Balthazar Vorster of being too outward-looking, and of not making South Africa isolationist enough.

The Prime Minister was quite worried about this group of four MPs who seemed to represent the sentiments of the 'platteland' Afrikaner. Before the campaign he vowed that this new 'verkrampte' group (as they called themselves) would be destroyed. Vorster succeeded in this. In the new parliament there will be no ultra right group. But in concentrating so much on the right, the Prime Minister neglected to defend against the official opposition and they managed to gain ten seats. Not that there is that much difference between the two major parties; both are convinced that the apartheid policy is the only policy possible for South Africa. The only thing they disagree on is the degree of apartheid that should be maintained and how it should be implemented.

Now that Vorster is back in power with his solid majority of 117 seats — with the United Party having 47 and the Progressives one — and with no extreme right to worry about, he can proceed with looking after his country. He is still faced with the problem which initially brought out the 'verkramptes' feelings to start with. How is South Africa going to maintain its 'pure' state, meaning that it will not associate with black African nations, and keep the economy rolling? Vorster is faced with the hard fact that two crucial commodities for South Africa's prosperity — gold and skilled labour — are running out. The short life of the gold mines means that South Africa has to rely more in the future on manufactured exports to maintain its balance of payments; and the most promising market for these is Black Africa. The shortage of white skilled labour can only be made good by making more use of black labour. These are hard economical facts to which solutions have to be found. Both the National Party and the United Party recognize these things, but some Afrikaaners felt that meetings with black foreign diplomats, and the use of skilled black labour was the thin edge of a long wedge which would mean eventually that South Africa would not be able to maintain its apartheid policy.

This possibility is always there, of course. But it is a long way off. South Africa has had a six per cent growth rate in the last few years, and the prosperity has permeated to all levels of the white population. The only worry is whether this growth rate can be kept up, and this is not all that much of a worry. Even the problem of having to use black labour is not pressing at the moment, although it will be in the future. Before the election the government passed a law which prohibited whites from employing blacks in certain jobs. Many felt that the law was only a sop to the 'verkramptes' and as such does not really signify the intentions of the government regarding the labour situation. The law, which is to go into effect on May 3, prohibits blacks to be employed in such jobs as shop and cafe counter assistants and telephone operators, clerks, cashiers and typists in shops, offices, factories and hotels. It is possible to ask the government for an exemption if it can be shown that business would suffer if the blacks would have to be fired, and if no white labour is available to replace the blacks.

This law does seem to take the country further toward apartheid, but it is expected that there will be so many requests for exemptions that most of the law's effect will be nullified. Most Afrikaaners are aware that they are walking a tightrope and that extreme caution is necessary at all times. If too much suppression of the blacks takes place, there is always the possibility that an armed insurrection will take place. The arms could be procured from neighbouring black states who are not very happy with the policy of South Africa.

It is partly for this reason and partly to obtain more trade that South Africa is trying to gain better relations with black African nations. In October, 1969 a South African parliamentary delegation led by the Speaker of the House of Assembly visited Malawi. This was the first such delegation to visit an independent African state. South Africa awarded Malawi a loan to build a new capital at Lilongwe, and is also providing assistance in building a railway line between Malawi and Portuguese Mozambique to provide Malawi with another outlet to the sea. This line will be built by a South African consortium and financed by the South African Development Corporation in the form of a loan to Malawi. There is also considerable medical assistance given and offered both to Malawi and to the other neighbouring states. This effort will shortly be coordinated by a committee representing governmental departments and the South African Medical Association.

If these efforts seem very small on the part of South Africa, it must be remembered that, for obvious reasons, they have a lot of hostility to contend with on the African Continent. The Lusaka Manifesto, put out by the fifth summit conference of East and Central African states are determined to eventually end the apartheid policy of South Africa. The Afrikaaners are aware of this, and they are doing what they can to maintain their policy without having to resort to a force of arms in the future. It may well be that the swing in the recent elections to the United Party, which has a more moderate apartheid policy, is the voters' reaction to the pressure from black Africa. The change may seem slight, and the efforts by South Africa very small, but it looks presently as if there is a glimmer of hope that the apartheid policy may be modified in the future. Even if the moderation is slight, it will be an improvement over what is presently in existence.

J. J. Bout.

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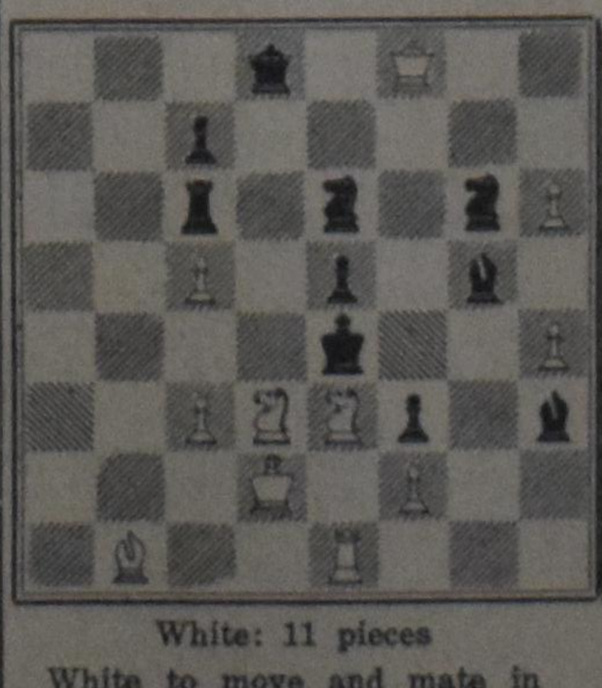
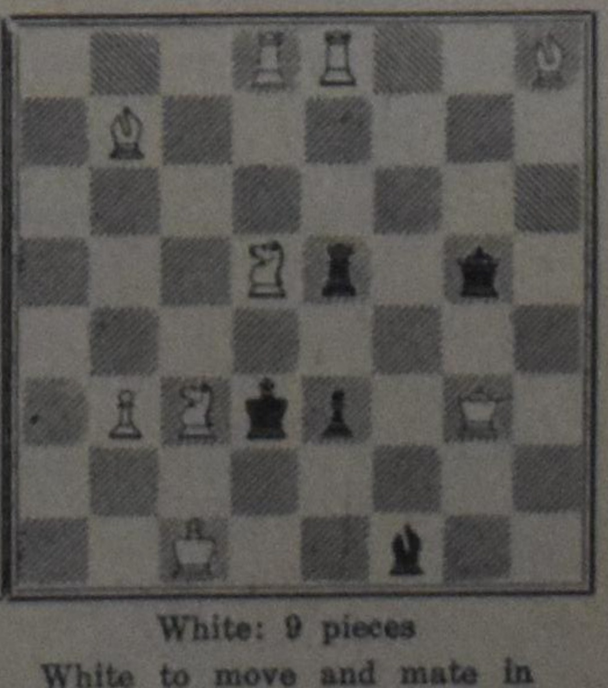
Let's Play Chess

Editor Mr. C. HESS

FIRST SERIES OF PROBLEMS IN MAY

Nr. 396	Nr. 397
Author: S. K. Pigits, Russia 1950	Author: G. P. Golubew, Russia 1931
Black: 10 pieces	Black: 5 pieces





White: 11 pieces	White: 9 pieces
White to move and mate in three moves. 3 points	White to move and mate in two moves. 2 points

NOTES

1. This first series of the month shows excellent problems made by Russian masters. My solvers will have their hands full with them.
2. Notice the pinnings in Nr. 396; they play a big role in the solution of this problem. The diagram makes an impression of much confusion, but think hard: you will discover a jewel! The full solution (all variations included) is asked for.
3. Nr. 397 is a 2-mover after all, but don't think that such a problem is easy. This one is definitely hard for its kind. Indication of key and threat, if any, is sufficient.
4. There is no hurry in sending your solutions. The deadline is late in June.

FROM THE MAIL BOX

(Continued from page 9)

students. There is no disagreement on this point between the writer and I. To give an example of the attitudes Mr. Kranendonk was referring to: I was personally present at a F.O.C.U.S. meeting where students aired their concern on how their studies affected their beliefs, when a Christian Reformed minister stated not to be "worried" about those who were present, but only about those who "never show up", implying indeed that as long as they attended church and the occasional meeting, no basis for concern exists. It is this attitude of "you-are-going-to-make-it-brother" which has so frequently been shown to result in students leaving their churches, or becoming merely nominal members, listed in the church directory.

Mr. Kranendonk's suggestion to provide financial support for those students wishing to study (and who are able to obtain a **recognized** education) at institutions such as the Institute in Toronto, may well be considered, as it is this section of the Christian student body which will be so all-important in the development of the Church, in this case the Christian Reformed Church. News has passed along the grapevine that campus ministry is not entirely proving to be successful in holding our students together. Perhaps some sort of evaluation might be forthcoming from our Toronto-Hamilton campus minister.

In the meantime let us realize that defeatist attitudes do not help to encourage those who attempt to be both a Christian and a scientist. We all agree, I hope, that we need Christian scientists, how imperfect they may be in their Christian aspects.

Yours truly,
D. Ter Vrugt.

REPLY FROM MR. KRANENDONK

The editor has permitted me to write a reply to the above letter. I will keep my remarks short and on the **popular** level as in the case of the original article.

1. Mr. Ter Vrugt states that assumption one is not an assumption but a classic definition of the term psychology. In my article I stated this assumption in the form of a definition, but the fact that it is an assumption at the same time. The assumption lies in the fact that psychology claims to have as its rightful field of study **all behavior.** That is a **fallacious assumption.** My faith, ethical, and theoretical activities, etc., also manifest themselves in behavior, but these are **not** psychological activities. I will take the liberty to illustrate my assertion with a simple example. If I say that a car is a machine which takes people anywhere they want to go, then this is an operational definition, but a false assumption. A car can **not** take one to Hawaii, for it can not fly or float.

2. I am fully aware of the literature referred to by Mr. Ter Vrugt, but I have yet to find one piece of literature written by a non-Christian which allows for the sinful nature of man aside from the observed occurrence of neurological hereditary defects which are not in themselves evil. A person with brain or other defects is not **therefore** evil (i.e., sinful).

3. I stated in my article that: "There are many students in Canada who face the same problems I do. These students are not just in psychology, and all the other sciences which Mr. Ter Vrugt mentions plus many more.

4. The presence of Mormon, Roman Catholic, Jewish, and Christian Reformed psychologists (some of whom are my teachers) only serves to illustrate the urgency of the problems which I referred to in my article. I have never noticed any real fundamental **difference** of approach to the subject matter by any of these men. Regardless of their religious activity **outside** of their area of scholarship, they are secular (i.e., apostate) **in their** academic commitments.

Thanking you for the opportunity to reply to Mr. Ter Vrugt's letter, I am

Yours truly,
Dick L. Kranendonk.

WORLD OF YOUNG WRITERS

(Co-sponsored by the Dutch Immigrant Society, 2216 Edgewood S.E., Grand Rapids, Mich., 49506)

Editor: COR W. BARENDRECHT

essays - short stories - drama - poetry - journalism

Yes, constantly, in reading poetry, a sense for the best, the really excellent, and for the strength and joy to be drawn from it, should be present in our minds and should govern our estimate of what we read.

—*Matthew Arnold*

Poetry of the pointed finger . . .

Christian poetry is, in one sense, a contradiction in terms. The two terms are not contrasting because there can be no Christian appreciation of poetry, nor because poetry cannot be Christian. Critics of poetry are frequently Christians. Their faith brings an added dimension to what they think poetry is or should be. Poetry which was not intended to be Christian may take on special significance for a Christian reader. I am thinking, for instance, of Francis Thompson's "The Hound of Heaven," and of P. B. Shelley's "Adonais."

The contradiction lies in the fact that the poet exists by the grace of his search for truth. Should he find truth, he would cease to be a poet. J. Overduin says in the preface to Dr. Okke Jager's book, "Poezie en Religie":

> *If for us the fun is taken out of the quest at the very moment we have found the truth, our search appears to have been "Spielerei." This is the temptation of the poet. He lives and is at his best as long as he searches, but he dies if he should find what he sought.*
> *(Translated from the Dutch).*

Christian poetry is poetry of the pointed finger. The poet does not value the search more than the truth. Having found truth, the Christian poet points the index finger up to the source, while at the same time three remaining fingers relate that truth to life on earth. Such poetry has universal as well as religious qualities. A Biblical example is Isaiah 40. This powerful poetry has inspired many people, including the writer of the text for the "St. Matthew Passion." It should be read aloud, studied, used as a source of strength and joy, and as an example that inspires young writers to consciously invoke a sense for the best.

* The poems published here are not necessarily illustrative of Christian poetry.

NOTICE: Entries in the S70 Writing Contest are now being judged. They will be published in forthcoming issues of the W.Y.W. A winning entries issue is scheduled for the first issue of June.

Poems

ON A SMALL BOX, CARVED BY AN INDIAN

I've travelled the world
All around.
From Antarctica
To China-town.
I looked and I searched,
I turned the world upside-down.
I searched and I looked
Until I found,
The thing that made me
Travel the world around.
A hand-carved box,
That's all it was,
But it meant more to me,
Than a thousand dollars
A forefather carved it
When he was only a punk.
He treasured it greatly
Though some thought it junk.
But in it concealed
Were secrets untold,
And many stories
A thousand years old,
About treasures and jewels,
And pirates bold.
About sunken ships,
And piles of gold.
About cowboys and Indians,
Explorers brave.
Where unfound people
Lay in their graves.
About food people ate,
And how they lived,
The customs they had,
And the work that they did.
If they were tall or small,
Or medium size.
If they had long black hair,
And slanted eyes.
If the clothes they wore then,
Were the same as now,
With short mini-skirts
And a longer blouse.
All of these secrets
And stories of old,
Are stuffed in this box,
And are worth more than gold.

Margaret Dykhuis, Gr. 6.

FRYING HAMBURGERS

One day my mom was ill,
Then I decided to cook,
I asked what I should,
And she said look in the book.
I looked and looked all around,
But couldn't find a thing,
Then I spotted hamburgers,
And then I started to sing.
I put some grease in the pan,
But then it got on fire,
All of a sudden red flames came out,
I terrified in tire.
My mom came rushing down the stairs,
And asked me about the noise,
Then she spotted the flames,
And started calling the boys.
The boys came rushing from all around,
And helped us drown the fire,
When the fire was out,
Was I ever glad and tired.

Jane Jansen Van Doorn, Gr. 7

☆

THE SKY IS BLUE

The sky is blue
The grass is green
and then there's snow flakes in between,
and soon the grass is no more green!
There's frozen flowers on the grass.
Green and yellow and red leaves on trees.
But one kind of tree has green needles and its an evergreen.
The trees are frozen.
But now the grass and flowers are hidden.

Theresia Fennema, Gr. 2

☆

WHAT MONEY CANNOT BUY

Money can buy a beautiful church,
But it cannot buy faith or heaven.

It can get good education
But it cannot buy better brains.

Money can buy medicine
But it cannot buy better health.

Money can buy many pleasures
But it cannot buy happiness.

Money can buy a beautiful house
But it cannot buy a homely feeling.

Money can buy luxuries
But it cannot buy contentment.

Janet Wikkerink, Gr. 8

THANKFUL

"Give! Give! oh give some more!"
I gave, till all was given,
now let me share my riches with you.

H.V.

Letters

Dear Cor:
What you are doing is very important and I shall try to give you my support in various ways.

C.S.

★

Dear Sir:
I think that the World of Young Writers is a fine addition to Calvinist-Contact.

Mrs.E.B.S.

★

Dear Cor:
My good wife is a missionary for your CC-page and reads . . . Many good wishes for the young writers' page.

A.V.

★

Gentlemen:
I am using your column "World of Young Writers" to stimulate interest in writing in grades 8, 9, and 10.

G.K.

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school grade or level, or profession and age.

Maximum Length of Entries

Poetry	20-25 lines
Short Stories	1500 words
Essays	1500 words
Drama	2000 words
Journalism	1500 words

Send all works to:
"World of Young Writers",
Calvinist-Contact,
P.O. Box 312, Station B,
Hamilton 22, Ont., Canada

SALEM CHRISTIAN SANITARIUM ASS.

Eighth Annual Meeting of the Salem Christian Sanitarium Association Inc.

On Saturday, April 11th, 1970 this meeting was held in the Rehoboth Christian Reformed Church of Toronto. The attendance was the minimum from what could be expected and it should probably be wise to hold future meetings in other parts of the province in order to awake interest for this work of Christian mercy all over Ontario.

The main issue of this meeting was the decision, taken in a board meeting right before the membership meeting to appoint Mr. James E. Johnson, Illinois, as director of the Salem Christian Counselling Clinic. Contrary to Dr. Helen Rogers, who was working on a part-time basis, Mr. Johnson will work full time. Moreover, the scope of his work will be wider, namely general counselling services instead of an psychiatric outpatient clinic. Mr. James Johnson, A.C.S.W., 30 years, is well qualified for this job. He received his Master of Social Work from the University of Michigan School of Social Work, Ann Arbor and is presently Executive Director of Coles County Mental Health Center, Mattoon, Illinois. As a Christian he is very interested in establishing and developing Christian Counselling programs.

Though Mr. Johnson did not yet accept the appointment and several points have to be clarified and organized as yet, most likely Mr. Johnson will start his work for the Salem Christian Counselling Services per September 1, 1970.

A resolution was accepted that Dr. Helen J. Rogers be named a Honorary Member of the association.

Furthermore the membership approved the financial statements per December 31, 1969, re-elected:

Mr. J. D. Tamminga, Rev. J. Van Harmelen and Mr. D. Van Leeuwen and elected as new Board members: Mr. M. Tulp and Mr. S. Wassenaar.

After the intermission Rev. Dr. William Fitch addressed the meeting and spoke on the topic: "Healing in the Power of Christ." He stated that in Jesus Christ is a healing of mind. He alone can give peace with God, that passes all understanding.

As done in years before we publish with this report the President's address, which gives full details of the work done by "Salem" during the past year.

A new direction is chosen by board and membership of "Salem." Let us hope and pray that this detour may lead to the final goal, namely a full-scale psychiatric hospital in Brampton.

PRESIDENT'S ADDRESS

Ladies and gentlemen:

It has always been a pleasure for me to deliver the Annual Address of Salem. Today the Board of Trustees is especially happy with this opportunity. The reason for this will become clear to you shortly.

Board of Trustees:

Since the last Annual Meeting the Board of Trustees has met [illegible] times to consider the business you will be informed of and on which you will be asked to express your approval later in this meeting. As most of you are aware, the minute book may be examined by any member who expresses the wish to do so.

Several changes have occurred in the composition of the Board. In June Mr. A. De Boer of Toronto resigned for health reasons. He was replaced by Mr. A. Hosmar of Oshawa. Last summer Reverend J. W. VandenBerg of Guelph moved out of the province. His seat is now occupied by Reverend W. Kroon of Stoney Creek. Those who left deserve our and your appreciation for the dedication they have both displayed.

At its December meeting the Board was saddened by the news that Reverend François Kouwenhoven had suddenly passed away. He joined the Board when the Canadian Reformed Churches started to support Salem. It is most of all through his kind and endearing nature that we remember him. The resulting vacancy has not been filled yet.

Organization and Finances:

As usual, Salem was again represented by your Board members at several occasions. This time I shall not list these, but instead stress one recent development.

In the last Newsletter you were informed of the Self Study Conference on Christian Ministries, which was held in Toronto last September. This was a meeting attended by representatives of nine Christian organizations, all concerned with different forms of physical and mental handicaps. The purpose of the Conference was to become informed about each other's work and ideals, and to find out whether closer cooperation would be possible and desirable.

One result has been that Salem is now a member of the Evangelical Fellowship of Canada. This should be seen as a way of expressing that we would appreciate contact with other organizations, individuals and churches that could have an interest in the work Salem does and plans to do. It is also an extended hand of friendship and an invitation to all Evangelical Christians who can subscribe to Salem's basis and purpose, to become members of our Association.

On the more materialistic side there were several happenings some of you may be interested in.

The lease of our Brampton farm has been renewed. Of the total 100 acres of property about 1½ acres, in the form of a 27 feet strip of land along Steeles Avenue, has been purchased by the Town of Mississauga. This was done at the rate of $5000.— per acre.

Some of the capital of the Association has been invested to help out other Christian organizations on a temporary basis. When this was done the Board adopted as a policy that such assistance would remain limited to short-term loans that are personally underwritten and guarantee an income comparable to that of our other investments.

The offer to give students in medical and paramedical education financial assistance on certain conditions, has not resulted in any applications. This offer remains outstanding.

Four major developments have taken place in the past year. The first one, the closure of our Psychiatric Outpatient Clinic, you were all informed of through one of our Newsletters. The second, the attempts of your Board to come to a merger with another Christian organization in the field of Mental Health, took place in the early summer of 1969. The last two, which have given us new hope for the future, have to do with the establishment of Clinical services for our membership.

Psychiatric Outpatient Clinic:

You will remember that Dr. Helen J. Rogers made it possible for us to open our Psychiatric Outpatient Clinic on a limited scale. This energetic and dedicated lady, at the age of 72 years and while suffering from advanced heart disease, saw psychiatric patients on Saturdays from 9 a.m. to 4 p.m. Every week she travelled by plane from New York City, which cost her about half a day, both to and fro. She refused to be paid, neither for her work nor for travel expenses.

In the fall of last year her illness became too much of an obstacle and, after several weeks of absence, she finally had to admit that she could not make these tiresome trips to Canada any longer.

The Board is immensely thankful for what she has given us, and I am sure you all share these feelings with us. We shall never be able to express them in sufficient terms.

She took a very personal interest in each patient. Their problems were her problems; when they improved, she was full of it. The lives, the hearts, the future of these patients and their relatives were her deep concern.

Besides that, she had a great confidence that our ideal of a Christian psychiatric hospital could come true. It was her fervent hope, that through helping us for a short time, we could attract other Christian psychiatrists and get our hospital started.

Through it all she lived from the one day into the next, knowing that she was safe in the hand of the Lord. That is why she could do what others might perhaps call ridiculous or senseless.

She taught us two things. First she showed that there certainly is a need and therefore a place for a Christian psychiatrist. This should serve as an encouragement to us: we do not have to give up our original purpose.

After what I have told you about this lady, do I have to stress the second lesson? Are there any among us who are prepared to give quite as much for the Kingdom of God?

(Continued on page 12)

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements	$4.00
Engagement-announcements	$4.00
Marriage en anniversaries	$6.00
Notifications of death	$5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With great joy and gratitude to the Lord we announce the birth of our daughter

CYNTHIA TERESA JOYCE

Jake and Teresa Rumph.

A sister for Debbie
David
Edward

April 19, 1970.

6 Riverhead Drive,
Rexdale, Ont.

With thanks to God we are happy to announce the arrival of our son

JASON ALEXANDER

A brother for Tanya and Anthony.

Born April 21, 1970.

Herman & Tina Boks (nee Span).

R.R. # 1, Mount Hope, Ont.

With thanks and praise to God our Creator we announce the birth of our firstborn, a son

JERRY ANDREW

April 25, 1970.

Garry & Harmene Sytsma.

R.R. # 3, Hagersville, Ont.

Fifth grandchild for Mr. & Mrs. O. Sytsma and Mr. & Mrs. G. Assies.

With joy in our hearts and thanksgiving to God, the Giver of Life, we announce the birth of our first child

MICHELLE JEANETTE

Born April 25, 1970.

Michael & Jean Tolsma.

R.R. # 3, Thorndale, Ont.

We thank our God for the birth of our son

PAUL MICHAEL

Paul and Mae Wigboldus (nee Bylsma).

A brother for Brian.

Born April 28, 1970.

237 Beattie Street,
Strathroy, Ont.

Wij betuigen onze grote dank aan allen die hun goede wensen aanboden ter gelegenheid van ons 45-jarig huwelijk.

Mr. & Mrs. Jan Van Dorp.

Box 214, Smithville, Ont.

Mr. & Mrs.
PAUL RUSTENBURG—LENTERS

Burlington, Ont.

willen langs deze weg allen hartelijk bedanken voor het meeleven betoond bij onze 40-jarige echtvereniging door het zenden van bloemen, kaarten, enz.

Op zondag 3 mei 1970 nam de Here plotseling tot Zich onze geliefde en zorgdragende vrouw, moeder en grootmoeder

REINTJE FLEDDERUS—TIMMERMAN,

op de leeftijd van 70 jaar.

Jezus' verzoenend sterven was het rustpunt van haar hart.

Albert Fledderus.
Bart Elmers.
Anna en Harm Geerlinks.
Willy en Jan Janssen.
Koert en Rennie Fledderus.
en 15 kleinkinderen.

R.R. 1, St. Ann's, Ont.

De begrafenis heeft plaats gehad op woensdag 6 mei 1970.

Fen rent, near Ryckman's Corners, 2 miles from Hamilton, very good

BRICK HOUSE

on a farm, city conveniences, oil heat, bathroom and very large garden. Also willing to rent upstairs, if necessary. Phone Fred Hageman (416) 689-4382.

WESTERN CANADA

For unusual business opportunities and good farms available write to Richard Oostra, Manager, Swift Realty Ltd., Box 112, Red Deer, Alberta.

For rent:

NORTH WEST TORONTO

One bedroom basement apartment, large livingroom (fireplace), kitchen, bathroom, private entrance, parking. $30.— weekly and hydro. Suits couple. Contact J. L. Ubbens, 58 Grattan Street, Weston, Ont., or phone: 249-0326.

RELIABLE YOUNG WOMAN

32 years, Chr. Ref., would like to take care of motherless home in S.W. Ontario. Write to # 2257, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

DAIRY FARM

275 acres, exceptional large barns. Stables about a 100 head. Milk-quota 1200 lbs. Fully equipped. New two-family house. 6 miles from Chr. Ref. Church and Chr. School. Has to be sold. Considerable cash required. Call: Martin DeVos, Real Estate, Dunnville, Ont. 416-774-6710. Ask for Mr. Miller. Evenings call him at 416-774-4077.

Excellent opportunity for

MEN'S HAIRSTYLIST

as partner in a well-established barbershop in Western Canada. Box No. 2256, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

One bedroom furnished

APARTMENT (UPSTAIRS) FOR RENT

Very suitable for working couple. Separate entrance. Large backyard. In Dundas, close to Hamilton. Bus stop in front of house. Letters under No. 2255, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

RESERVE YOUR SUMMER COTTAGE NOW

On beautiful Lake Simcoe, 2 and 3 bedrooms, with inside conveniences. Fishing, swimming, boating. Large playground. 1½ miles from Chr. Ref. Church. Call 705-326-4131 or write Maple Leaf Cottages, 640 High Street, Orillia, Ont. Wm. Vanderheide - Henry Zwiers.

ROOM AND BOARD

available. Close to Smithville, 25 miles from Hamilton, and from St. Catharines. Apply Mrs. T. Kuiper, R.R. 2, Smithville, Ont. Phone (416) 957-3553.

CEDARHOLM TOURIST RESORT

Housekeeping cottages on beautiful Kennebec Lake. Off Highway 7, halfway between Ottawa and Peterborough. Electricity, inside plumbing, safe sand beach. S. Pranger, R.R. 1, Arden, Ont. 613-335-5324.

For rent:

A LARGE DAIRY BARN

all or part of it, and 30 acres very good pasture. Lots of water. Phone Fred Hageman, (416) 689-4382.

VACATIONERS!

Sleeping accommodation available, with or without meals, close to Niagara Falls, Ont. English and Dutch speaking. Letters to No. 2254, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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125 ACRES

4½ mijl vanaf York, 16 mijl vanaf Hamilton. Goed huis met kelder, 2 slaapkamers, keuken, en 2 voorkamers and badkamer. 4 slaapkamers boven. Nieuw furnace. Heet en koud water. Eén grote barn, 2 kleine barns, machineschuur. Geen vee of machines. Genegen te ruilen voor goed huis in Jarvis of Hagersville. Vraagprijs $45,000 met $15,000 down.

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

DAIRY FARM

Near Welland on paved road 350 acres, all workable land, 68 head of registered holstein cattle, 902 pound milk quota. Large barn with 100,000 gallon manure tank. Complete line of machinery including 3 Tractors. Two large silos with unloaders.

Excellent brick home with all modern facilities. Asking $150,000.00 with $50,000.00 down, owner take back first mortgage at 6½%.

Call or Write

DICK SCHOUTEN — 892-2310

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REAL ESTATE LTD.
42 King Street West,
BEAMSVILLE, ONT.
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Interested in buying Farms?

DAIRY - BROILERS - LAYERS

We have established an agreement with large companies for financing and contracts. For details phone 757-3641 or write to

JOHN MASSELINK,

WILLIAM ALLEN
Real Estate Limited - Realtor
1698 Eglinton Avenue East,
Toronto 375, Ontario

34,000 BROILERS, automatic barn, large house, Highway location — $152,000.00, $35,000.00 down.

100 ACRE DAIRY FARM one of the best, 65 head cattle, stable cleaner etc., excellent 9-room brick home, all kinds of farm machinery, all on paved road, close to Town. $125,000.00.

10,000 CAGE LAYING OPERATION, good home, 10 acres land. Port Colborne area.

LARGE PIG FARM — all ready to go, try your down payment on this.

Call RON BABCOCK at

A. S. Kimberley Ltd.
REALTOR
25 King Street East,
BEAMSVILLE, ONTARIO
Box 250 Telephone: 563-8272 or 563-8368

CLAC RESOLUTION

Whereas the Christian Labour Association of Canada, in keeping with its Biblically-formed view of life, man, work and freedom, has repeatedly pleaded with Government to protect the workers against the dictatorial powers and the intimidating tactics of employers and trade unions alike;

And whereas many Canadians have lost their employment as a result of union discrimination and callous disregard for the workers' civil rights and liberties;

And whereas at least 20 christian men in Houston, B.C. face the loss of their employment for refusing to become members of the International Woodworkers of America (AFL-CIO/CLC) as a condition of their continued employment with Bulkley Valley Forest Industries Limited;

And whereas many fellow-citizens, particularly in Ontario, face the same jobless future;

And whereas tradesmen organized in government-certified CLAC trade and industrial locals continue to be harassed by secular trade unions relying on "AFL-CIO/CLC subcontractors only" clauses and resorting to wildcat strikes and secondary boycotts;

And whereas the Government of Canada and the Government of British Columbia, Alberta, and Ontario have failed to enact legislation safeguarding men's freedom to work, freedom of association, and freedom of religion;

Resolved

by the delegates and members at the Eighteenth Annual Convention of the Christian Labour Association of Canada on April the 18th, 1970, in Toronto

(1) that CLAC again go on record expressing its disapproval of any form of compulsory unionism;

(2) that CLAC register its distress with the respective Governments for failing to introduce legislation abolishing unwarranted discrimination and establishing equal employment and organization opportunity for all, regardless of conviction;

(3) that CLAC continue to insist on legislation making it illegal to compel workers to belong to a specific trade union as a condition of their employment;

(4) that CLAC continue to demand legislation prohibiting the restriction of work to members of a specific union or any union; and

(5) that CLAC continue to advocate among various trade unions as well as between management and trade unions, and requiring differently-motivated trade unions jointly to represent all workers, leaving the choice of trade union as well as membership therein and financial support thereof to the employees concerned.

Our civilization cannot survive materially unless it be redeemed spiritually with the Spirit of Christ.

Woodrow Wilson.

THE ORGAN FOR OTTAWA

According to information received from the Committee "Thank you Canada", on May 4 a total of 25.3% has been received from all provinces in Canada. There has been a good increase since the last report.

Province-wise the percentages were as follows: Alberta 13.6%, British Columbia 6%, Manitoba 3%, Maritime Provinces 27%, Ontario 38.3%, Quebec 17.3%, and Saskatchewan 7%.

There are only a couple of weeks left to make the 100% full.

ANNIVERSARY ADS

See page 8

SIZES TO SUIT!

Seventeen broiler properties on Bray list, right now — all sizes from 9,600 quota to over 50,000. Some completely specialized, some with cropland. Wide choice of types, situations, too. Tell us what size, district, you're interested in! Layer, growing pullet, turkey properties also listed. Good choice.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

Oxford County Farms For Sale

200 acre dairy farm, 1200 lbs. number 1 quota. Close to town.

310 acre dairy and beef setup, all modern.

174 acre dairy farm, 1410 lbs. milk quota, new barn on pavement as a going concern.

175 acre dairy farm as a going concern, 60 head of cattle.

300 acre dairy farm, must be sold to settle estate.

125 acre dairy farm as a going concern, 60 head of cattle.

100 acre dairy farm, 30 milking cows, full line of machinery, a steal at $50,000.00.

Many more to choose from.
Contact:

Albert Vanderkooi
at
DANI
Real Estate Limited
10 Charles Street,
INGERSOLL, ONT.
485-0600 or his res. 423-6443.
21 Offices to serve you better.

TEACHERS WANTED

Toronto District Christian High School will need a teacher for

GEOGRAPHY
and/or SCIENCE

Please contact Mr. John Top, principal, Box 527, Woodbridge, Ont.

EDMONTON
CHRISTIAN HIGH SCHOOL

ONE CHEMISTRY-PHYSICS TEACHER

is needed.

Write or phone collect to Mr. J. Tuininga, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

Immanuel Christian School invites applications for

JUNIOR HIGH SCHOOL STUDIES

or

GRADE SIX

Please contact Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone No. 403-328-4783.

The Edmonton Society for Christian Education requires

A TEACHER FOR FRENCH AND SCIENCE

in the Junior High area.

Please contact Mr. H. Konynenbelt, Prin., 11515 - 36 Street, Edmonton, Alberta, or call collect 474-4440 (evenings), 479-4171 (days).

THUNDER BAY, ONT.
(Fort William)

The Thunder Bay Christian School (6 rooms) will need a

PRINCIPAL

for the next school year. Please send your application or inquiries to Mr. D. Miedema, R.R. # 2, Postal Station F, Thunder Bay, Ontario. Phone collect (807) 577-1964. A 4-bedroom house is available.

Sarnia Christian School invites applications for the position of

PRINCIPAL

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

Agassiz Christian School needs a

TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

VANCOUVER
CHRISTIAN SCHOOL

needs a qualified teacher for combined first and second grade, with approx. 26 students.

Please write to William Weidenaar, Prin., Vancouver Chr. School, 5621 Killarney, Vancouver, B.C., or phone collect 604-435-3113.

Haney - Pitt Meadows Christian School will be in need of a

PRINCIPAL - TEACHER

for next school year.

We are located in the beautiful Fraser Valley. Please send your applications to Mr. A. Dunning, 12505 - 208 St., Haney, B.C.

The Houston B.C. Christian School invites applications for the position of

PRINCIPAL

Also A TEACHER is still required. for a small combined grades 3 and 4 class.

Excellent housing available.

Please send your applications to Frank DeVries, Box 237, Houston, B.C.

TORONTO, ONTARIO.

Timothy Christian School in Rexdale still needs a

GRADE ONE TEACHER

for the schoolyear 1970/1971.

Please send applications, stating qualifications and telephone number to Mr. H. Vande Burgt, Principal, Timothy Chr. School, 28 Elmhurst Dr., Rexdale, Ont.

Duncan, on Beautiful Vancouver Island, is calling the attention of dedicated Christian

TEACHERS

to consider filling the vacancies in the primary grades. N.U.C.S. Salary Schedule. Any information in this regard will be gladly supplied by the Principal, Henry Bulthuis, Duncan Christian School, 930 Trunk Rd., Duncan, B.C.

The John Knox Christian School of Wyoming, Ontario, invites applications for

TEACHERS

for the primary and junior grades. Please send applications to Mr. J. Vreugdenhil, Principal. Box 81, Wyoming, Ont.

Neerlandia School requires

TEACHER

for intermediate grades. For further information contact John Piers, Principal, Box 89, Neerlandia, Alberta, or phone 674-4308 Barrhead, Alta.

The John Calvin Christian School, Guelph, invites applications for the following position:

TEACHER

to teach Junior grades.

Please send your applications to Mr. H. VanderWindt, Principal, 290 Water Street, Guelph, Ont.

The Emmanuel School of Oshawa, Ont. invites applications for

THREE OPENINGS

grades 1, 3 or 6 and 7 for the next schoolyear. NUCS pension plan and other benefits. Contact Mr. Wm. R. Rang, Principal, R.R. 1, Oshawa, Ont.

Moving to BARRIE?

With 12 active salesmen to serve you, we can solve your Real Estate problem.

We Sell:

HOMES	LAND	INVESTMENT
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Contact:

JAN KLOOSTERMAN — representing

A. KLOOSTERMAN, Realtor

98 Bayfield St. BARRIE, ONT. Phone 726-1910

FOR SALE

Bake Shop

Dutch style, well established and equipped, Toronto district.

Illness forces immediate sale. Statements, showing excellent returns, are available.

Letters under No. 2258, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Harry Den Haan
Tax Consultant
(Registered)
10 Leavesden Place,
HAMILTON, 50, ONT.
Phone 383-6713

SPECIALIZING IN FARM INCOME TAX

No advance payment.

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INFORMATION AND SERVICE FREE OF CHARGE

EIGHTH ANNUAL MEETING OF THE SALEM CHRISTIAN SANITARIUM ASSOCIATION, INC.

(Continued from page 10)

It was a sad day when the Clinic had to be discontinued officially. There was no other way out. At this time I also want to thank Miss Gerry Sietsma and Miss Rita Buninga, who gave their secretarial services so faithfully for these Saturday clinics.

Christian Counselling Services

Before the previous Annual Meeting we had already met once with representatives of the Christian Counselling Services of Toronto. This had been arranged through the good offices of Dr. Remkes Kooistra. A Merger Committee was appointed, consisting of executive officers of both organizations. After a very short time a proposal for merger was completed that was acceptible to the entire committee. In these proposals the requests made by the executive officers of the Christian Counselling Services were accepted without change in these proposals. Salem also committed itself to contribute substantially toward the budget of the Christian Counselling Services, which would remain a separate division within the new organization.

These proposals were approved by Salem's Board of Trustees at its meeting on June 21. Three weeks later we heard that they were rejected by the Board of the Christian Counselling Services.

You will wonder what the reason was behind this sudden turnabout. So did we. The best I can do is quote from a letter, received from Mr. S. Skarsten, Chairman of the Board of the Christian Counselling Services, dated July 9, 1969. "I am sure you will be most distressed, as I am, to hear that the Board turned down these merger proposals. This was done after long and due deliberation."

From the rest of this letter and from a Newsletter of the Christian Counselling Services it appears that this organization was concerned that it would lose its own identity. In the end it felt that a merger would not be the best way in which to accomplish the goal of doing a more effective work by combining efforts. It clearly preferred to retain its separate identity.

Salem sent another letter yet, asking for alternate proposals, but no answer has been received.

As a result of this disappointment a Newsletter, which was ready for mailing, had to be destroyed. It was to announce the merger and carried an article by Mr. Skarsten, introducing the Christian Counselling Services to Salem's membership.

Child Psychiatric Services:

Early in the year 45 private Christian grade schools and 3 private Christian highschools were asked whether they would be interested in child and adolescent psychiatric consultations and treatment, if these could be provided by Salem. The response was encouraging enough to pursue the matter and as of September 1969 these have now been available.

Principals of schools or family physicians can make appointments through the secretaries of the closed Salem Clinic. 90% of the cost of these services are paid through OHSIP. Principals may also consult the psychiatrist for personal advice.

We are very happy that Dr. J. J. VanLeeuwen has been able to give a few hours a week for this work. If the demand increases, more hours can probably be designated, although this will have to be a gradual process. In other words, the growth of Salem's child psychiatric services will depend largely on the extent to which it is utilized by the schools and the members.

Salem and Counselling Services

After the Psychiatric Clinic had to be closed in the fall of 1969 the Board asked the Medical Advisory Committee for advice regarding the best future course to follow. There appeared to be unanimous agreement in both bodies that it would be advisable to change our course for the time being. Instead of starting out with a psychiatric hospital and branching out from there into auxiliary, paramedical services, it was decided to turn the order around and build up counselling services first.

This recommendation was not new to us. Several years ago, when we obtained government permission for a psychiatric hospital, the same course was suggested by Dr. H. W. Henderson, Executive Director of the Mental Health Division of the Department of Health. As time went on and no psychiatrist was found to replace Dr. Rogers, our own thoughts went more and more in that direction. The resignation of Dr. Rogers turned the balance.

The grounds for this decision are various:

a. From the medical standpoint: according to present day knowledge the best approach is to start with diversified outpatient services. These are easier to provide and more people can be served by them. Only when they appear to function well, should more specialized psychiatric facilities be embarked on.

b. Considering the membership: counselling services would be a quite reasonable substitute for the closed Psychiatric Outpatient Clinic. If a counsellor can be employed who is trained in psychotherapy, many of the same kind of patients who would have seen or saw Dr. Rogers, could be helped again.

c. Looking at the future: in broadening the work of Salem this way, and lending it variety, the position of psychiatrist would become a more attractive one, increasing the chance of one day seeing it filled.

d. And a practical advantage: these facilities would serve as a source of patients for a possibly reopened Psychiatric Outpatient Clinic.

I want to make it abundantly clear that this new course does not mean that Salem abandons its main goal of a psychiatric hospital. It should be looked at as a different approach to the very same goal. In the circumstances in which we find ourselves today, this approach seems to be a better and more practical one.

When the Board had adopted this new program at its December meeting, advertisements were placed in the appropriate professional journals. This is always a slow process and it was not until March that applications started to come in. Interviews were arranged and just two weeks prior to this meeting a committee was ready with its recommendations to the Board.

This morning the Board of Trustees held a special meeting and appointed Mr. James E. Johnson from Mattoon, Illinois, to the function of Director of the Salem Christian Counselling Clinic. We hope and pray that the Lord may lead him to accept this office.

The Future:

With one clinical service in operation, though on a small scale, and another one in prospect, we can look to the future with more optimism than a few years ago.

I want to ask you first of all not to forget this work in your daily prayers. We can plan and organize, but without God's blessing this will be in vain.

Then I want to repeat that also the growth and the success of the Counselling Clinic, should it start its operation this fall, will depend on the use of membership will make of it. If the ideal of Salem lives in the hearts of its members, then there is no doubt in my mind that this project will soon need to be expanded. This is what your Board looks forward to. This is also what Mr. Johnson expects.

We realize that the closing of our Psychiatric Outpatient Clinic was a setback also from the standpoint of publicity. We therefore ask you to do all you can to make this new project of Salem as much known as possible. You can all do this locally, through different organizations, and you can perhaps speak to persons who may need the kind of help this Clinic will provide.

As soon as an appointment has been accepted, we shall inform the membership by Newsletter. Can we count on you from then on?

Acknowledgements:

An Annual Meeting is an indispensable occasion for a Board. It is the main contact with the members of the organization and it provides a necessary incentive for the Board to listen to the membership. I also want to use this chance to thank the members for their support of different kind. Those who have worked at boosting our number in different communities should and do have this appreciation of all of us. Mr. W. Vos and Mrs. Gerda VanHarmelen have also worked hard at this in the office of Salem and the Board is happy that they can continue to do so.

Within the Board itself the past year has again shown how we need each other's presence, opinions and corrections. None of us could have done this work alone. My fellow board members, I want to thank you for your cooperation, for tolerating me as your chairman and for representing the members.

A few special words I want to direct to two members of our Board. I am referring to our Vice-President, Mr. Dan VanLeeuwen, and our Secretary-Treasurer, Reverend John VanHarmelen, who together with me make up the Executive Committee.

Both members are always ready to take on duties and do not spend many words on them. I wonder whether even our Board members realize how much time these men have given to Salem. When they accept a task, its completion can be counted on. They are not easily distracted from the issues on hand. Both have certainly been endowed with special talents, but it is through their generous devotion that Salem has benefitted so much from these abilities.

I hope and pray that the coming years will see Salem serve its membership in an increasing degree in the field of mental health.

A. Vandermaas.

GOEDE BOEKEN

zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

U KUNT EEN BOEK KIEZEN UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

The following titles of English Bonus Books are at this moment all in stock:

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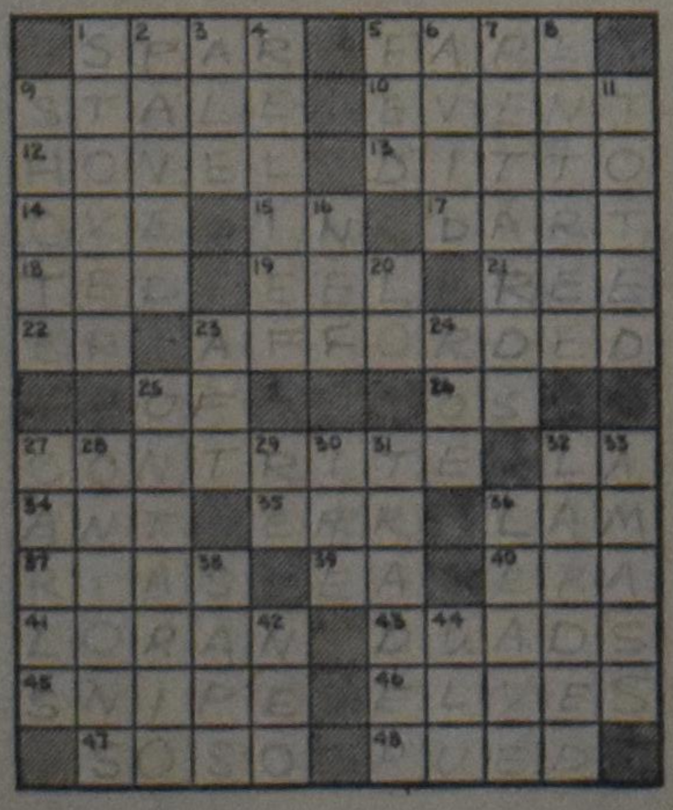
CROSSWORD PUZZLE

ACROSS
1. Sprit
5. Passenger
9. Not fresh
10. Occurrence
12. Hut
13. Repeat
14. Turkish weight (var.)
15. At home
17. Pointed missile
18. Williams
19. Lamprey
21. Female ruff
22. Hesitation sound
23. Gave
25. —— course
26. Bone
27. Penitent
32. —— Paz
34. Insect
35. Blunder
36. On the —— (sl.)
37. Narrow inlets
39. God of waters
40. Epoch
41. Navigational aid
43. Pairs
45. Shore bird
46. Sprites
47. Passable (colloq.)
48. Regretted

DOWN
1. Furnace feeder
2. Covered with asphalt
3. Beverage
4. Kind of map
5. Nourished
6. Greedy
7. Delays
8. Menu item
9. Young hog
11. Carried
16. Ship-shaped clock
20. Behold
23. Astern
24. Old World deer
25. Canadian province
27. Sandburg and others
28. Pungent vegetables
29. Prefix: again
30. Wrath
31. Merchant
32. Greased
33. Accumulate

Saturday's Answer

36. Sailor's holiday
38. Weakens
42. Combining form: new
44. Eskimo knife



SOLUTION to previous Crossword Puzzle

Back to God Hour notes shift in Middle East mail response

(Grand Rapids, Michigan) The Rev. Bassam Madany, Arabic language broadcaster of the Back to God Hour, noted in a printed report to the Christian Reformed Synod that the mail response to his radio ministry in the Middle East has shifted since the 1967 June war. Whereas the initial response during the first six years of the 11-year ministry was primarily from Coptic Christians in Egypt, today the response pattern has shifted to North Africa. Today more Muslims write than Eastern Christians. The program elicits a response from a broad spectrum of people. Among the more than 2000 who responded to the ministry during 1969 there were factory workers, students and school teachers. Madany believes that the shift in response indicates that the Lord is using the ministry in a different way. Madany has designed two weekly broadcasts especially for students. Today more than 10,000 Arab students study in Europe and a significant number of them have responded to this ministry, including some who are studying in Russia.

For Mr. Madany literature is an exceptionally important tool. Because of the great ideological shifts that are taking place in the Middle East and the search for meaning among many of his listeners, he finds it necessary to provide his listeners with in-depth studies in christian doctrine.

(RES)

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